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SERMONS

RECONCILIATION.

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All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.—II. CORINTHIANS v., 18, 19.

IN the minds of men there are *prejudices* against God.

These prejudices come originally from man's sinfulness and wilful blindness, and unwillingness to examine the evidences of the character of God.

But they are greatly nourished by the false Christianity which has been so largely presented to the world. It is unfortunate that there should be two kinds of Christianity, but that there *are* is obvious to all thoughtful minds.

1. There is what I shall venture to call *Pagan Christianity*, because it is a mythologic representation of the character, deeds, purposes, and relations of the Supreme Being. I shall not now undertake to discover the genesis and trace the development of this perversion of the teaching of Jesus. It exists and it is all the more dangerous because it does not bear its own true warning name, is not set forth *as* a mythology, a system developing preconceived ideas into representative facts, but is assumed, and presented in literature, not palpably, but ordinarily latently. Now, when I strip this system

bare you will acknowledge that I am not making a caricature. I proceed to this work in sorrow, not in anger.

Pagan Christianity represents the Maker of heaven and earth as infinitely selfish, malicious and powerful; as having created the world either whimsically or wickedly, and as preserving the world, and the race of intelligent creatures inhabiting it, to carry forward certain iron-hard designs. He is presented as malignant from all eternity—or, being alone in His infinite autocracy, as floundering gigantically through a despotism which is a horrid failure, and which He cannot make a complete success, or even a decent imitation of a success. According to this, God hates the world He made—has created intelligent beings and given them laws which they not only cannot keep, but cannot always apprehend, not to say comprehend; and when poor mortals violate these laws, God loves to catch the sinner in the act and punish him therefor; and, that He may cover His horrible character with some veil that shall hide it, He has taken His only Son and cruelly slaughtered *Him*, the innocent for the guilty, that He might say to the world, "There, now, you see that I love you, My human children, more than I do My Eternal Son whom I have killed for your sakes;" and thus presenting Himself as *a monster*, according to all those laws of thought and intuitions of the human soul He himself had previously established, He does effectually drive His creatures still further from Him.

Far be it from me to charge that any intelligent Christian ever presents such a view of God. But you know that, if they reduced it to words, this is the form in which the Christian doctrine is perversely held in the minds of many of your acquaintances.

2. *Christ's Christianity*, as taught by Himself and His inspired apostles, stands in most direct contrast with all this. Substantially it teaches that God is essentially good, the very goodness of the universe, the author of all good thoughts in men, the maker of the very conceptions of tenderness, love, goodness, kindness toward others; that the creation of the world was not so much the stretching out of His powerful arm as the overflow of His transcendent lovingness; that He loves all the creatures He has made, and takes no pleasure in their sin and suffering; that His laws are righteous, true, and good, framed not as edicts of a selfish and tyrannical ruler, but as provisions in behalf of the welfare of all those who are to live and act under those laws, so that the law is their life; that His goodness is over all His works, His infinite wisdom and power uniting with His infinite love in the sustentation, the vivification, the perpetual repairing, reinforcing, reinvigorating of all things, so that the minutest atom afloat in the darkness is as indestructible as an archangel, and every hair on every human head has number and weight in the census of God; that it is utterly impossible to make God hate anything He hath made, especially man, but that He loves him with an everlasting love; that when man wrung from the benediction of the freedom of his will that only thing which the soul of God hates, to wit, sin, which is the malediction of the universe, God did not allow His holy hatred of sin to beget in Him any

unholy hatred of the sinner; that the controversy as between God and man is altogether on the side of man, God resting in His purity, goodness, and lovingness; that the evil and injury of sin are not only against God, but also against the evil-doer; that God always forgives, pities, loves, and strives to save the sinner; that He brings to bear every practicable appliance of salvation—going all practicable lengths—doing all things that do not invade the domain of that right regal freedom of the will, the destruction of which by any process and for any motive would be the most thorough and total damnation of a man; that God *is* reconciled to the world; that the supreme thought in the mind of God now is the reconciliation of the world unto Himself, and that the supreme act of the infinite Father is the embodiment of Himself, in such way that God might be the Son of God and the Son of Man at once, and thus come so near to man as to draw him into a reconciliation, dying, the just for the unjust, to bring us unto God; that *God is in Christ*, not that Christ stands between an irate God and a crouching, shivering creature, Christ the only good one, man bad and God worse, but that God is Christ and Christ is God, and all the good on the part of God is as voluntary as is all the evil on the part of man; that God is the Father of all men, and could not forbear when He saw His children sinning and suffering, but came in the flesh, that in the flesh, with arms of flesh and a heart of flesh, He might wrap the world to His bosom and warm man's heart into a generous willingness to be *at one* with the most generous God.

I. Look at the evils begotten of the false, mythologic, Pagan form of Christianity.

1. It promotes priestcraft. If God be still unreconciled to man there must be some processes instituted which shall take their effect, not on the character of the worshipper who is now supposed to desire salvation, but upon the God who is still supposed to be unappeased. The multitude of men have not time to investigate the questions connected with this grave issue—the pressure of business, the toil to live, the belittling of the intellect by these incessant secular employments unfit most men to contemplate their conditions, their relations and their destiny. Moreover, if this view of God be true, it is a terrible thing to think of Him at all. One may so easily go wrong in thought, and He knows all things, and He stands like an ogre ready to devour.

This heathenish representation of God makes men desperate or timid, hardens or paralyzes, produces Atheism or superstition. If the man be disposed to brave the terrors of the situation, he says, "If God be such a God, I must spend my eternity in peril, no matter what I do—and rather than be in such a case let me be damned and done for as soon as possible. Anything is better than this state of suspense." And he goes off to his sins and pleasures a hardened man.

But when this view is presented to one with religious tendencies he falls into agues of fear and fevers of apprehension, and lies cowering and unmanned, the walls of the world and the ceiling of the sky stonily closing around him and down on him; life a dungeon, an *oubliette*, in which the pris-

oner cries and is not heard, gazes wildly about him, and at last detects an eye upon him, the eye of the unsleeping and unwinking watcher, who is his omnipotent foe. At the moment when he is about to fly into the arms of madness as a refuge from thought, one comes in to him, a calm visitor, with an official appearance and tone. How readily is he welcomed! "Anywhere, anyhow out of this agony!" says the wretch. It is the moment for priestcraft to do its work, to represent itself clothed with powers that by ritual, incantation or cabala may soothe the angered God and turn destruction from the worshipper. And all that is injurious both to him who practices and to him who suffers priestcraft comes of this Pagan presentment of the All-Father.

2. It promotes fanaticism. It makes the man think that somehow, by act that is disagreeable to himself, he can do that which is agreeable to his God. The best exercises of the human soul are thus stained. Prayer, that should be the child's long, deep, sweet breathing, as it lies at rest on the bosom of its father, is turned into the howl or scream of the beseeching wretch that is dragged by the hair from the cabin by a bloody pirate about to slay him on the deck. Repentance, that should be a change of mind from a state in which it loved sin and hated God to a state in which it loves God and hates sin, becomes the demon of penance that prescribes flaggelations of the flesh for the discipline of the spirit and the reduction of the body for the growth of the soul. Fanaticism is not the weakness of the ignorant alone. It may be in the most cultivated. It may be in cathedral as in conventicle. Give any man a wrong idea of God, and he begins to go wrong in all his thoughts of God and all his ways toward God. He welcomes anything that will come in between him and God. He will even idolize the sacraments and the Church, and fanatically believe that they can protect him from God. Therein is the hurtfulness of the whole idea; it makes God a being from whom man is to be protected, the great raider through His universe, the great cannibal whose food is not human flesh but human souls. It is a deadness, a darkness, a damnation.

3. Wrongful toward man, this Pagan form of Christianity is dishonoring to God. It is hard enough to have man bad, but it is horrible to feel that both man and God are bad. Whence did man receive ideas of nobleness, generosity, charity, goodness, lovingness, sweetness, beauty, nobility? Did they come from God or from himself? If from God, then the Father of man implanted in man ideas, thoughts, conceptions, the best of their kind, which He sets Himself to outrage, if this Pagan Christianity be true. He made me a father, thus begetting in me ideas of fatherliness, and then treats me as if He were the keeper of a great workhouse, and I a helpless orphan He had in charge, to grind all out of me He could. If this be true, the universe is not to you your father's house of many mansions, but a strange city in which you are a vagrant child, and He an all-powerful and ever-prowling policeman, whom you must by all means dodge, round whatsoever corners you may, but who is sure to clutch you at last with His all-crushing hand. He must be better than my father or my mother, unless the creature be better than the

Creator. But if this view of God be true, there is no other father in the universe so insane and malignant as He. A theory which logically lands me on a proposition assertive of such blasphemy must be essentially erroneous and vicious.

4. It is injurious to the personal character of the believer. A man is what his creed is. He *can* be no better, no worse. It is true that a man may "build better than he knows," but it is false that a man may *be* better than he believes. The highest rung in the ladder of one's faith is one's belief of God. That marks the man's altitude. The sweep of the sight of his soul is the horizon made by the plane that cuts the axis of his vision as he stands *there*. No man is greater than his God. No woman is better than her God. Every man falls below his ideal. His highest ideal is his conception of his God. That low, he is low. He will strive to be like his God. Now set in him the idea of God as a dark, hard, cruel, unrelenting being—or weak because passionate—and see what a man you will make of him. Sometimes we have such a dramatic representation as this: God is represented on His throne, and mad exceedingly. Justice stands by and says, "Slay the sinner," and God sides with Justice and wants to do it. But Mercy pleads, "Hold! I have a substitute," and brings forward the Son of God. Mercy prevails and Justice is angry. God soothes Justice by letting Justice use his sword on God's Only-Begotten. Mercy never forgives Justice and Justice never forgives Mercy, and Jehovah must sit between to keep the peace between these belligerent "attributes." Oh! it is a fearful, a horrible picture to paint me of my God. Brethren, brethren, this kind of stuff may do for your theatres, your Dantean and Miltonic poems, but it is not religion, it is not Christianity; it must be most offensive to Christ when He hears this grand nonsense which makes men wild with an excitement that injures all their moral powers.

It is this belief that has made the world vengeful, that has allowed so many crimes to be perpetrated in the name of religion, that has put the scowl on the faces of "the faithful," and led to the attempt to propagate love by the lash. It has dethroned God in the minds of thinking people. It has studied the little lake of humanity, lashed by passion into its small rage, and transferred the idea to God, enlarged so as to approach His infinite characteristics. Who can reverence, who can love such a God? If God be such as this mythology represents Him, there is nothing so revolting in all that classic Paganism which has disappeared: and rather than worship such a being let us build temples to the gods of Olympus, and find refuge from the terrors of St. Peter's in the quiet of the Pantheon.

II. We turn to consider the advantages of the Christianity of the New Testament, Paul's idea of Christ's Christianity.

1. It gives the Great God, the Maker of angels and of men, the Father of lights and spirits, His rightful place in the thoughts of His children.

Our adorable Saviour has taught us to say in our prayer, "Our Father." Is God no more than a creator to me? He is that much to the stones of the ground and the flowers of the field. Yes, He is more: He is *Father*. That

is at the bottom of all my relations to Him. My thoughts must be built upon this foundation, suitably to this foundation. Whatever is inconsistent with rational conceptions of *fatherhood* must be rejected as to God. And that all men may have rational ideas of fatherhood He has *created* only one man, and made every man besides to be some human being's son, thus by the very mode of propagating the race setting before every man a human relationship on which he might climb toward God.

Every man of us is father or son, or both. In prayer and promise God hath taught us thus to think of Him. "Like as a father," is the favorite formula of God. To think of Him correctly I must take the best father I know, my own father, and I must expand his strength into omnipotence, his faculties into omniscience, his purity into infinite holiness, and his tenderness into infinite love. In this process I must not so enlarge him as to carry him beyond the bounds of the father-idea. Becoming more all these, he must be becoming more "my father." And then, when all this is accomplished in my thoughts, I may ask myself, "How would such a father, still *my* father, feel and act toward me?" All that I read in the New Testament, dear brethren, so corresponds with my best thoughts of God in my best moments, that I am sure He must be better than Saturn, of the old Greek mythology, who ate his children.

There is a dignity assigned to our Heavenly Father in Christ's representations which contrasts with the abhorrent idea of a raging and foaming mad God set forth in the mythologic form of Christianity. No sin of the creature betrays the Creator into a weak wickedness. "God is love." He is the Giver of "every good and every perfect gift." "He loved the world; so loved it as to give His only-begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." No sinner can be so dear to Him as to cause Him to look upon iniquity with the least favor, and no sin so foul and so offensive as to cause Him to love less His dear child who is soiling himself with the filth of iniquity. "Just and the Justifier," this is the noble description given of the character and work of the Heavenly Father. The true theology teaches this lesson: *Justice that is not merciful is unjust, and Mercy that is not just is unmerciful.*

2. And thus Christ's representation of the Father's character, and the Father's purposes, plans and operations for the salvation of sinners gives a noble, uplifting idea of God, taking all slavish horror of Him out of the human heart. But it does more. It sets men at work for salvation in the right way, namely, at their end of the line, not God's. They need no more priest. A priest in the Church now is an impertinence. There is one High-Priest, Christ Jesus, who was God manifest in the flesh, who became, of His own free-will, a propitiation for our sins. The Heavenly Father has reserved the whole monopoly of redemption to Himself, as He did the monopoly of creation. God is His own priest. Nothing shall stand between Him and His poor children. They may go far, far into wanderings, but He will never give them up. He would tear the stars away and divide all the floods of

worlds that fill the channels of the universe, to pluck one of His drowning children from the dark abysses if that child would let Him. It is all right on the side of the heart of God.

Then, "what must I do to be saved?" I must repent and believe. I am to make no change in the mind of God; the whole change must be in me. Repentance is the change of *my* mind, not God's—there is nothing more for God to do. He is all right, and tender, and loving to me. Since Jesus died, I know God is reconciled. It is a waste of time and strength, and an injury, to attempt anything that will change God's feelings toward me. They are full tender now. He loves me. I must love Him. According to the Pagan view of God, *He* is to be changed; according to the Christian view, *I* am to be changed.

3. Christ's Christianity gives the grand act and fact of the *atonement* its proper value.

The mythologic view makes Christ's death the slaughter of an innocent for the guilty, a thing that shocks the moral sense of mankind. But what saith this Scripture? "*God was in Christ.*" Make God and Christ two, and then one of two things follows: either (1) God committed an outrage on Jesus, or (2) the death of Jesus was of no more moral value to mankind than the demise of any other good but weak enthusiast. But say those grand words and believe them, "GOD WAS IN CHRIST." He said, "I and my Father are one." Say "God is in Christ," and you say what may as much transcend the reason as any other proposition, but you do not say what shocks the moral sense. For an *at-one-ment* God and humanity must touch somewhere. Where is God? In the cold earth or the greedy sea, or the far-off heaven with its gaud of spangles? *God is in Christ.* Everywhere for His purposes, but in Christ for my needs.

Nothing seems plainer, dear brethren, than that it is impossible for me to be good so long as there is no reconciliation between the Heavenly Father and my soul, no matter whether the fault be in Him or in me. If He will not be reconciled, then I have the fact of a bitterly bad and implacable omnipotence arrayed against me to torment and madden me into all kinds of wickedness. If I refuse to be reunited to Him, on the supposition that He is good and forgiving, that very refusal is an intense wickedness.

God must be reconciled to *me*, or else my reconciliation to Him will be unavailing. I can do nothing to reconcile Him. If it do not come spontaneously from the springs of his own goodness, it will never come. He is infinite; I am finite. He is Father; I am child. He *may* love me before I love Him, but I never *can* love Him until I know that He loves me. That is human nature. Is the representation of Christ's Christianity reasonably responsive to the weaknesses and defects of my nature? In other words, does it show that God was reconciled to me while I was fighting against Him, and that God loved me while I hated Him? *Yes*, that is just what it does.

It sets forth that while the world was far from God, He came to the poor, far-gone world; that while the Prodigal Son had forgotten the Father, the

Father held the Son in the most tender remembrance; that when no cry went up to the Heavenly Father, He filled the world with calls for His lost child; that when that child was taking no step backward and upward toward Him, He came the whole distance that divided them; that when man would not be in God, then God would be in man. According to finite reason God cannot be humanized, but according to infinite reason, humanity can be made divine.

"*Is God reconciled to me?*" Go ask Him; there He is in Christ. Question that meek One and He will answer you. Why was He born of a virgin? Why did He suffer under Pontius Pilate? Why did He die? Why was He buried? Why did He rise the third day? Why did He ascend into heaven? Why does He sit at the right hand of God the Father Almighty? Why will He come to judge the living and the dead? If God were not reconciled, would He wear our flesh, climb the rugged heights of our agony, descend to the field of our defeat and loathsome humiliation in the grave, lift a human body up before the eyes of the angels who turn worshipping toward the throne of Jehovah, and fetch back to the judgment-seat of the world, not the grand head of an Olympian Jove, but the tender heart of a gentle brother? "God commendeth His love to us in that *while we were yet sinners* (enemies) Christ died for *us*."

The cross of Jesus, by which I mean no rhetorical flourish, but the doctrine of the atonement, the doctrine of the oneness of God and Christ, is the supreme necessity of humanity. If God is not my implacable enemy then He is reconciled, although I have been so offensive. If reconciled, somewhere, somehow, He must show it. Where? How? *On the Cross.* If not there, then *nowhere.* I must know two things—first, that the Omnipotent Father and King is reconciled; and, second, that He desires to have me reconciled. Prove these two propositions to me and you may melt down my heart into lovingness. Until believed, I shall carry unhappily forever a heart as hard as adament and as cold as ice.

Blessed be Christ, my brethren, *that* is the whole work of the Christian ministry. Ours is a ministry, not a priesthood. We have no sacrifice wherewith to approach unto God, but we have an embassage wherewith to approach unto you. Nothing is to be done upon God's part, and upon yours only to be reconciled to your best friend. Hear the Gospel of the Son of God: "For it pleased the Father that in Him [you know who that is] should all fulness dwell, and having made peace through the blood of His cross by Him to reconcile all things unto Himself." O believe that "it *pleased* the Father," not that He was reluctant and bribed by purchase-money stained with blood, but that it *pleased* Him to have it so. And now "He hath committed unto us the ministry of reconciliation!"

O blessed commission! God is in Christ; and He is Christ doing a great work. What is it? "Reconciling the world unto Himself," and He calls us, His ministers, to help Him. Let me, your pastor, help Him. Let me reconcile you to our dear Heavenly Father. That is all I can do for you. I have no priestly power and no magic charm. But I must persuade you, I must be-

seech you, I must follow you through all your walks of business and of pleasure; I must push aside your tempters; if necessary I must fall upon my knees, not to God, but to you, and pray and beseech you to be reconciled unto God. I have no personal claim upon you. As your minister, mine is an official position, but it is an official position of august honor and prodigious responsibility. You must not silence me. You must not by your courtesies and kindness bribe me to be silent. Let me speak. It is God that beseeches you by me.

"As though God did beseech you!" What is that? Hear, O Heaven, and give ear, O earth. There is a prayer and a pleading in which all the honor of God and all the hopes of man are involved. Who prays? Man, stricken, smitten, labor-sore, sin-poisoned, perilled and perishing man? No! It is *God at prayer*. It is the Creator pleading with the creature. It is the Infinite Father down before the child, crying to him—crying for peace, reconciliation, and love!

O my beloved, hear Him, love Him; let my embassage for Him be a success. Cry out now, not like the dying royal apostate, "O Galilean, thou hast conquered," but in the language of sacred song—

> "Nay, but I yield, I yield,
> I can hold out no more;
> I sink by dying love compelled,
> And own Thee conqueror."

Young men and maidens, old men and mothers, would that now you would let me look lovingly down into the eyes of you all and say, of a truth, "You that were sometime alienated and enemies in your minds by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprovable in His sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard and which was preached to every creature under heaven, whereof I (your pastor) am made a minister." For which may God be thanked forever and forever. Amen.

THE GLORY OF THE RECONCILER (II. COR. v., 19).—The great glory of our Immanuel is His *essential* glory. When our faith can firmly grasp the Deity of our Lord, there is a corresponding confidence and repose of the mind in each particular of His sacrificial work. Then it is that we talk of Him as a Mediator, and love to view Him as the Great Sin-Bearer of His people. In vain do we admire His righteousness or extol His death, if we look not upon Him in the glory which belongs to Him as essentially God. From this truth, as from a fountain of light, beams forth the glory which sheds its soft halo around His atoning death.—*Octavius Winslow, D.D.* (*Baptist*).

THE TRANSFORMING POWER OF THE GOSPEL.

By B. M. Palmer, D.D., First Presbyterian Church, New Orleans.

Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—II. Cor. v., 17.

A noted scoffer was once arrested in his noisy invective against Christianity by two simple questions, to which a direct and candid answer was challenged: What would be the effect upon the world if all men were sincere Christians; and, on the other hand, what would be the effect upon the world if all men were consistent infidels? In the silence which followed these questions was manifested the skeptic's defeat. For you observe that he could not return a truthful answer to one or the other without abandoning his own case. The argument is a valid one, founded upon the moral effect of the two systems, as compared one with the other. If Christianity is found to be a system whose principles, heartily adopted, will relieve the world of most of the evils by which it is oppressed and convert this earth into a Paradise, then surely it is the last of all systems that men ought to decry. If, on the other hand, infidelity, overturning Christianity, destroys the foundations on which all virtue and morality are based, then it is the last of all systems that ought to be upheld. The text sets forth this transforming power of the Gospel over the characters and lives of men.

I need scarcely pause to expound the beautiful, though simple, expression, "if any man be in Christ Jesus;" for you remember there are two correlative expressions—to be in Christ is one; for Christ to be in us is the other; and these two expressions are employed in the New Testament to cover, upon the right hand and upon the left hand, the whole Gospel. To be in Christ is to be united to Him by a living faith; so that we are clothed with His righteousness and, as it is beautifully expressed in another Scripture, "We are accepted in the beloved." Christ is in us when the Holy Spirit forms the image of Christ in our hearts. We are made new creatures in Him; and then the Spirit carries forward the work of sanctification, until at length we are translated to the world of glory.

If any man be in Christ, then, he is entirely transformed: "old things are passed away; behold, all things are become new." But let us precisely understand the nature of the claim. It is by no means affirmed that all who profess Christianity experience in like degree this transforming change. Alas, my hearers, many who profess to be the children of God are in "the gall of bitterness and in the bonds of iniquity." The number is larger still of those converted by the Spirit of God, who are, nevertheless, imperfectly developed Christians. And in none of those who are the purest and best is this development completed till death. Not till then is the likeness to Christ made perfect by the last touches of the divine artist, and we are delivered

forever from the presence and being of sin, as before we were in a measure delivered from its power and dominion. But in all stages of the work the nature and the reality of this transforming change may distinctly be traced.

What is it then which gives to the Gospel its transforming power? How comes it to pass that, whenever it takes hold upon the sinner, it makes him a new creature—old things passing away and all things becoming new? I have three special answers to return to this question, all which are so important that I must break each into distinct specifications.

I. The Gospel has this transforming power over the characters and lives of men, BECAUSE IT UNDERTAKES TO DEAL WITH SIN IN ITS ESSENCE AND ROOT, AND NOT WITH SIN IN ITS EXTERNAL FORMS OR OUTWARD MANIFESTATIONS. In this particular the Gospel is separated by a long interval from all the systems of moral reform which are devised by men. We have associations for the suppression of intemperance and of gambling. We have voluntary organizations by precept and example to build up specific virtues in the world. All these associations, however praiseworthy, are, from the very statement of the case, merely palliative; whilst the Gospel claims to be distinctly remedial. These schemes of reform strike at particular evils; they lop off the diseased branches of the tree. The Gospel undertakes to go behind all these down to the sin which lies at the root of every vice. It undertakes to effect a radical cure—not to remove the diseased limb of the tree, but to engraft upon the trunk and to send down into its roots the virtue of a new life. The Gospel transforms the character of man, and makes him a new creature in Christ, for the simple reason that it deals with sin in its interior nature rather than in its external form. This will be made plain if we view the Gospel under four different aspects.

1. *It is the only system which undertakes to provide a perfect pardon, and to readjust man's relations to the violated law.* In every government, human or divine, the first thing to be considered is our relation to the law. Immediately upon transgression the law seizes the offender's person, brings him before the tribunal of justice, convicts him under the evidence, fixes upon him the sentence of condemnation, and holds him in prison awaiting the execution of the penalty. Of necessity, therefore, in seeking relief, his first concern will be to settle with the law and to cancel its indictment. It does not make a particle of difference, at the first, how the man feels as to his transgression; whether he glories in it, or is sorry for it; whether, if released from punishment, he will lead a life of obedience, or repeat his trespass to the end. The first and absorbing question is how to escape the infliction of the penalty which he has incurred. How shall he come forth from the shadow of his prison and walk in the free air of Heaven with an erect form and look without a blush in the faces of other men?

This is just what the Gospel undertakes to do for the sinner. It provides a perfect pardon and secures it upon principles of strict justice and law. The imperfection of human government is in nothing more manifest than in the fact that it can never exercise mercy except at the expense of justice.

The criminal can never escape the penalty without inflicting a certain amount of injury upon the country and the law. If he escape by any defect in the evidence, he is turned loose again to prey upon society as before. If executive clemency sets aside the deliberate judgment of the court, a shock is given to the stability of government by the collision between its two departments, which ought to be mutually supporting. But in the Gospel the justice and integrity of God are as completely vindicated as in the punishment of the transgressor. Whilst the sinner escapes the penalty, the law of God is more firmly established than before. Such a pardon, in which every claim of law is satisfied, goes to the root of the sinner's case so far as his guilt is concerned, for the reason that it is a pardon which can be sealed upon the conscience and give it perfect peace.

2. The Gospel provides that *the sinner shall by repentance put away the sin from himself.* Not only does God cast his iniquities into the sea and remember them against him no more, but His grace enables the sinner to concur in a solemn act of repudiation on his part also, whereby he is doubly separated from the sins which he bewails. It is thus expressed by the Apostle Paul: "that I may win Christ and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." The first element in repentance is, of course, a true knowledge of sin—its very nature being opened to the spiritual eye so as to be seen in its hidden deformity. The second element is a thorough hatred of that sin, the vileness of which is so clearly perceived, and then bitter grief for its commission. After this comes the honest endeavor to turn away from it. Thus repentance, like a sharp sword, cleaves between a man and his sins—causes them to be cast behind his back with a most thorough repudiation—and leads him to strive with a vigorous purpose after new obedience. What a wonderful system! which not only blots out the sin from the divine record, but gives power to the transgressor himself to put the offence away, as disowned and rejected forever! In striking thus directly at the dominion of sin no less than its guilt, the remedial character of the Gospel is disclosed.

3. *In the new birth is communicated a superior and divine life to the soul "dead in trespasses and sins."* The spiritual life which man possessed before the Fall consisted in the holiness of nature in which he was created. In the loss of this original rectitude man became spiritually dead. Hence, in the definition of original sin, as given in our standards, this "want of original righteousness" is placed between "the guilt of Adam's first sin" and "the corruption of our whole nature," as being the nexus by which the two are bound together. The legal process may be briefly stated thus: Adam being constituted in the covenant the representative and head of his posterity, his act, whether of obedience or of sin, would, by virtue of this headship, become putatively their act. The legal effect of this imputation of Adam's sin would be to separate man from God, with the consequent loss of that holiness in which he was created—and upon the loss of this original righteousness the

entire corruption of nature must ensue. When, therefore, Christ, the second Adam, takes the sinner's place under the law and satisfies its claim, the righteousness of the substitute is reckoned to the sinner as his own—precisely as before in the imputation of the first Adam's transgression. The guilt being now removed and the sinner being legally restored to the divine favor, the spiritual life which had been forfeited under the curse must be restored. This is done by the Holy Spirit in the new birth, whereby the sinner is quickened into spiritual life through the principle of holiness once more implanted in the soul.

In the power of this new and divine life the sinner puts forth the act of faith which appropriates Christ's righteousness and takes into actual possession what had previously been legally reckoned as the ground of reconciliation with God. By the same power he exercises also the repentance above described, by which he becomes, on his part, separated practically, as before legally, from the sins he deplores. In the impartation of this new life is begun the process by which the sin is eventually destroyed, whose guilt has already been pardoned and its dominion already broken. But this introduces to the topic of the section that follows.

4. As stated above, the salvation of the sinner is not completed without *the entire elimination of sin from the nature itself*, in the sanctification and glorification of the believer. Language and thought alike fail in depicting this blessed consummation. It almost staggers belief that man shall not only be delivered from the dominion of sin, but eventually from its very presence and being. We accept it only upon the divine testimony, and because it is the logical outcome of the scheme of grace itself. If, in regeneration, a divine life is communicated to the sinner, its characteristic energy must, by its own expulsive force, drive out the sin which obstructs its growth. The power of sin is daily weakened, and there comes a moment, it may be in the instant of death, when the last stain is washed away in the Saviour's atoning blood and the being of sin is forever destroyed in the soul. Transformed into the image of his Divine Redeemer and Head, the believer ascends to Heaven with a nature as holy as that in which he first came from his Creator's hand. The peer now of spotless angels who never sinned, he teaches them the song of redeeming grace, to which they can only respond in the mighty chorus, "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

Is not the Gospel then a glorious remedy for sin, going down to its root to destroy it there in the very seat of its life? It seals upon the conscience a perfect pardon which takes away all guilt; it cuts out the cancer from the man himself through the surgery of an honest repentance; it breathes a divine life into the soul that was separated from God; and completes its beneficence by the extirpation of sin itself and the transfiguration of the saint in glory. Here is no palliation of an inveterate disease, but its radical cure in a fourfold deliverance—from the *punishment*, the *dominion*, the *pollution*, and the *being* of sin. Well may the apostle say, "If any man be in Christ, he

is a new creature: old things are passed away; behold, all things are become new."

II. The Gospel is thus transforming in its influence, BECAUSE THE POWER IS DIVINE BY WHICH IT WORKS. It is a law of nature that wherever there is motion, there is power behind it as the cause. Now, when you ask for the power by which this transformation is wrought in the character of the sinner, the answer ascribes the change to the power of God alone. There are one or two specifications under this head also:

1. *It is the concurrent power of each Person of the Godhead, in their official distinction.* God, in the Scriptures, is revealed as Father, Son and Holy Ghost. These are plainly distinguished from each other, so that the Father is never confounded with the Son, nor the Son with the Spirit. Offices are assigned to each which are so distinctive that they can neither be transposed nor consolidated. Affections are attributed to them which belong only to persons, such as anger and grief. The distinction, therefore, is not of attributes belonging to, nor of relations and offices discharged by, one and the same individual; but it is a distinction of Persons in the adorable Trinity, who are yet revealed, however incomprehensible the mystery, as the one only living and true God.

It follows from this unity of being that the Trinity of Persons must concur in every action of the Deity, whether it be in creation, providence or grace. We accordingly find in the Scriptures all the divine works referred now to one, and now to another, of these three Persons respectively. The distinct agency of each is, however, not clearly drawn until we come to the scheme of redemption. As to the works of creation and providence, the distinction is sufficiently intimated as the exercise of power *from* the Father, *by* the Son, and *through* the Spirit; *from* the Father, in the way of original and supreme authority; *by* the Son, in the way of immediate efficiency; *through* the Spirit, in the way of a completing and applying agency.

If this distinction should appear to you vague and uncertain, it becomes amazingly clear and full in the scheme of grace. In this the Father, as the first in the order of thought, is the immediate representative of the Godhead —holds in His hands the reins of universal empire—administers the law and fastens its penalty upon the transgressor. It is the office of the Father, in the covenant of redemption, to accept the Son as the sinner's substitute under the law, to give the commission under which this Son shall act as the Mediator, to accept the sacrifice by which man's sin is expiated, to justify all those to whom this perfect righteousness is imputed, and to crown this Redeemer and all His seed with everlasting glory. The Son, in the distinction of His personality as the Son, undertakes the sinner's cause, endures the penalty of sin in his stead, renders the obedience in which he had failed, ascends to heaven to plead the merit of His sacrifice, sues out the sinner's right to pardon and life, and sends forth the Holy Spirit under His royal commission to work this complete salvation into the experience of men; whilst the Holy Ghost, the third of this Trinity in Unity, reserves to Himself the final office

in this scheme of grace, in applying the redemption purchased by Christ and making the believer meet for glory and immortality beyond the grave.

Here, then, is not only divine power, but that power concurrently wielded by each Person of the Godhead, in each of the three parts of the scheme of grace. How can it fail to produce the effect which is stated in the text? If the power of the Father decreeing this salvation—and the power of the Son executing it—and the power of the Holy Spirit applying it—if it all bears directly upon the sinner's case, he must be changed into the image of his Creator, from glory unto glory. The immediateness of this applied power from each of the Persons of the Godhead, gives additional security to the result—leaving no opportunity for the intrusion of any disturbing agency which shall arrest the completion of that which grace has begun.

2. *It is power springing out of spontaneous love—not intermittent, but constant.* There are those of scientific taste who amuse themselves with the effort to discover perpetual motion; just as the alchemists of old sought for the water of life, or labored to transmute the baser metals into gold. Assuming that for all movement there must be a force—and endeavoring by a combination of natural forces to compensate for the loss of energy experienced in producing motion—they hoped to arrive at movement which shall never cease. But the secret of all force is found at last in the divine will; and God's will is always effective, because God always lives. Interpose as many secondary causes as you please, you are compelled, by the law of thought which seeks for the efficiency of every cause, to ascend to the eternal purpose and thought of the infinite Jehovah. Multiply the links as you may, you must have at least the ring-bolt which suspends the chain from the arm of Him who is Himself uncaused.

But we would be overwhelmed by this conception of infinite power, if it were not the free movement of infinite love as well. "Herein is love—not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." It is power indeed; but power springing from a nature of love—always under the direction of infinite wisdom and benevolence. It will, therefore, be a constant force, carrying the provisions of the Gospel to their last result. When power and love combine, the believer may well utter the triumphant challenge, "Who shall separate us from the love of Christ? Nay, in all these things we are more than conquerors through Him that loved us."

3. *It is power pledged in the stipulations and promises of the divine covenant.* The pledge you perceive is twofold—in the stipulations between the parties to the covenant, and in the promises made to those who receive its benefits. But who are the parties? Only the Persons of the adorable Godhead. Far back in the silence of past eternity, before sun, moon, or stars shone in the firmament, or any creature had been fashioned—in the far-off ages when only God was, the Eternal Three devised the scheme by which man should be released from the thraldom and guilt of sin. The distribution of offices which must be severally discharged involved certain stipulations be-

tween those who assumed the various parts. The Father gave to the Son those whom He should redeem; the Son came under obligation to rescue these from eternal death; the Holy Ghost gave His pledge to apply this redemption to all those for whom it was wrought. Can this solemn compact fail, without a rupture in the Godhead?

The salvation thus secure under these mutual stipulations is made over to the sinner under "exceeding great and precious promises," which are "yea and amen in Christ Jesus." With what tender emphasis our faith is here assured! Wherever the sinner is found on the face of the earth, the Gospel comes with its repeated "Verily, verily, I say unto you." Yes, sinner, yes, it constantly proclaims—whosoever believeth shall be saved. Then comes the blessed "Amen;" the benediction which follows the affirmation, and seals the promise under its own exultation. "So be it," sounds the triple voice in the pavilion of the Godhead! "So be it," says the law in the person of the Father! "So be it," cries divine mercy in the presence of the Son! "So be it," cries infinite grace in the person of the Holy Ghost! The grand Amen rings through the upper temple in the song of angels, while the glad echo goes up from a redeemed earth to give a new tone to the music of Heaven.

Surely he who trusts in the Lord Jesus plants his feet upon a rock—upon the Rock of Ages, the eternal rock—the rock of God's own rectitude, His infinite justice and unchangeable truth. With such guarantees the Gospel can never fail to accomplish its last result, in the transfiguration of the believer.

III. The Gospel is thus transforming in its power, BECAUSE IT BRINGS THE WHOLE AGENCY OF MAN INTO CO-OPERATION WITH THAT OF GOD. God is unchangeable in His works, as well as in His being. Having made man holy and put him under law, He will never contravene the principles of this economy, but will hold him to his responsibility in the scheme of salvation as distinctly as in the Fall. No man ever trusted in the Saviour without a consciousness of his concurrence in the acceptance of the "great salvation." The pardon is never sealed upon us until we embrace Him who offers it. Not only in the first exercise of faith and repentance is this human concurrence brought into view, but through the long conflict with indwelling sin, and in the assured hope with which the Christian mounts from the bed of death to sit at the right hand of the King in His glory. It is in the free play of all his faculties, as they are emancipated from the bondage of sin, the transforming energy of divine grace finds its manifestation.

Arresting all discussion at this point, I press upon your attention one or two practical inferences. The first is, *the grave responsibility which is herein laid upon God's children.* So far as the Scriptures inform us, redeemed sinners are the only representatives of God's most majestic work, and of the most important and holy principles which He has undertaken to reveal to the creature. What a responsibility! We undertake to say to the universe that there is a pardon consistent with holiness, justice and truth, for the sinner that will accept it. Is our testimony challenged, and do we say the Bible affirms it? Let the Bible speak for itself. God is His own witness, when

He puts these immortal truths on record in this Book. But when we are asked about this pardon, we must draw the answer from our own experience. Because the pardon purchased with blood has been sealed upon our conscience, and has given us peace and "joy in the Holy Ghost"—upon this personal knowledge our testimony must be based. We say the power of this Gospel is seen in making the Christian purer and holier, until at last he is made perfect in Christ's image. How do we know it? The Scriptures affirm it; but where is our testimony corroborating the truth of God's holy Word, unless we experience this deliverance from the power and dominion of sin?

What an august testimony to bear before the world! Angels bend from their high places in order to hear it, and the world in which we live holds us under their jeers and taunts if we do not act consistently with these high professions. For this reason God converts men in all conditions of life. The king upon his throne is made a witness, and the beggar on the street, that in all these walks of life men may testify to the riches and efficacy of divine grace.

My brethren, this should be with us the main business and purpose of life. The first question which should come to every professing Christian is, whether this or that consists with his character as a child of God. We have no right to put our testimony under suspicion by being anywhere where a Christian ought not to be—by doing anything which a Christian ought not to do. Is the responsibility fearful? Let us remember that it is also a blessed responsibility. The joy of life is found in its weighty trusts. It is worth little if we cannot testify to some truth, and throw out some principle, which shall help our fellow-men on their ascending path from earth to Heaven. Just because these responsibilities are so immense, they ought to be taken by us as a crown of glory. And we shall be upon the edge of the millenium, when the Church herself shall fully recognize the binding nature of her own vow of consecration—when she shall consent to draw the line, exactly as the world draws it, sharp and clear betwixt themselves and us.

The second inference is, that *the only hope of a perishing world is in the Gospel of the grace of God.* The reformation from external vices may bring relief to society from many ills which oppress it, but they work no radical cure even of these. The waters can be healed only in the fountain from which they flow. And let the unconverted man see how all practical difficulties are removed out of the way of his salvation. He says—with a strange orthodoxy availing himself of a truth which he detests—that he has no power to believe or repent and turn away from sin. Grant it: but here is the power—in God, if not in man; and all that power is offered without reserve to those who will simply yield to its exercise. The sinner is conscious of power to resist God's truth. We ask that he shall cease this resistance, and not grieve the Holy Spirit by smothering his convictions of sin. It is true there is no power in the unrenewed man to turn from sin to holiness; but there is power in God—and the only hope for a world of sinners is, that they will become "willing in the day of His power," and appear before His throne at last as the drops of the morning dew.

THE ATTRACTIVE POWER OF THE GOSPEL.

By Samuel M. Hamilton, D.D., Scotch Presbyterian Church, New York.

And it came to pass that, as the people pressed upon Him to hear the word of God, etc.—Luke v., 1-3.

Jesus as a preacher "drew." What was the attraction? He used no rhetorical device to produce an effect. He did not adapt His doctrine to the prejudices of the mob. He rebuked sin unsparingly. It might almost seem as if He courted unpopularity. And yet "the people pressed upon Him to hear." To understand the enthusiasm He inspired, we must consider the spirit and speech of the preacher—His attitude towards His audiences and the peculiar message He brought them.

His method was startling in its novelty. He did not follow the customs of His age. Though claiming to be a religious teacher, He did not adopt the conventional *role* of a priest or a scribe. His place was not in the temple or the schools. Where disease was pleading for cure, where outcasts were waiting to be saved, where men and women were willing to listen, there He was to be seen, doing His chosen work and proclaiming His message of life. So new was His method of procedure that many could not understand Him; yet even the dullest might have seen that His acts, not being those of a mere official, were inspired by a true and holy love. The spirit of the preacher was a spirit of large-hearted sympathy with men, for those days marvellous and unprecedented, and multitudes felt it and flocked to hear Him. How plainly and in how many ways did He manifest that spirit. He sympathized with all the legitimate pleasures and natural wants of men. There was nothing in His teaching to cramp human nature or burden it. He recognized no social barriers. His work was for all men. Many in His audiences were ignorant. Still more were wayward and prejudiced, and hard to win. He indulged in no invectives. He found excuses for them. He said that their opportunities had been few, and to whom little is committed, of him can little be required. While sinless Himself and hating sin with an unspeakable intensity, He always dealt tenderly with sinners, unless they were hypocrites. A religious teacher who understood so well the varied needs of human nature, who set no store by distinctions of rank or wealth, who felt so tenderly for those whose opportunities had been scanty, who went among the sinful that He might arouse in the very heart of their sin a love for God, evinced a spirit so novel, so attractive, that "the people pressed upon Him to hear."

But to really appreciate the spirit of the preacher we must understand His doctrine. The message he brought men made it imperative that His attitude towards them should be that of large-hearted sympathy. What was His message? It was really a new and exalted doctrine of God. You ask, what need was there for that? Was not God revealed to the Jews as to no other people? Yes; yet their thought of Him was too narrow, too local, too Jewish to be a religion for mankind. The rabbis had taught men to think of God chiefly as an Exactor, a Being jealous and vengeful. Jesus said, That is

wrong; God is an absolute sovereign, ruling all things and all beings according to His own will and for His own ends. But He is also the Father of mankind, using His sovereign authority to save His children. So perfect is His love that it continues in the midst of their rebellion and sin, and He will suffer anything Himself in order to bring them back to His heart and service. God is a Giver, not an Exactor; a Father more than a Judge—so Jesus taught and men were glad to hear it. Now see what follows from that. Man everywhere is God's son. Then his sole and simple duty in life is to believe in his Father's love, to love Him, to serve Him, and to do good to his fellow-men who, like him, are also the children of God. But here a sad fact meets us. The Father and the children are estranged. All men have the sense of sin and ill-desert. Heathen religions, having no conception of divine Fatherhood, enjoined upon men to endure pain, to sacrifice even their children, in order to propitiate the gods. Jesus said, God is a Father who does not need to be propitiated by any sacrifice from you. On the contrary He has Himself provided the sacrifice required. "He so loved the world," etc. Is it strange that the people pressed round Jesus to hear that doctrine about God and man and God's relation to man proclaimed in a spirit of tender sympathy?

Now, there are some things I want you to see as the result of this exposition. The first is that the Gospel of Christ, when proclaimed in the proper spirit, never fails to touch the heart. In a sermon of Bishop Fraser's I read the following story: A well-known Anglican Bishop was announced to preach in a certain church. A tradesman in the parish, the leader of a set of Atheists, made up his mind to go and hear him. He listened attentively, and after the sermon he said to some one, "If that Bishop had argued, I would have fought with him; but there was no arguing about him; he preached to us simply about the love of God, and that touched me." Let the Gospel be preached with the simplicity and sympathy with which it was first preached in Galilee, and people will still be found pressing to hear.

The next thing I want you to see is, that the Gospel and spirit of Christ are the powers that have been refining and elevating society ever since He lived and taught. To prove this compare now and nineteen hundred years ago. What would American civilization be but for the teachings of Christ? Slowly, almost insensibly, the Gospel has been making its way in society.

The last thing I want you to see is, that the Gospel and spirit of Jesus alone have the power to make humanity noble and good. What a principle this is on which to base individual, social, and political life—God is the Father of all men and has given His Son to redeem them from death; all men are the sons of God, bound to obey Him with loving and filial spirit; each man owes to every other man the duties of a brother. Were that principle realized the happiness of the world would far surpass the dreams of the most ardent socialist. Getting rich by methods that injure others would be unknown. All political wrongs would be righted. Master and workman, caring first and always for each other's good, would cease to be hostile. I thank God that I preach a Gospel which has in it so much promise for the future.

Thanksgiving Service

THE FAMILY: A BENEFICENT INSTITUTION.

By Thomas M. Clark, D.D., LL.D., Bishop (Episcopal) of Rhode Island.

God setteth the solitary in families.—Psalm lxviii., 6.

The family is older than any other divine institution. In the very act of creation God established this ordinance. The household was the original type of the Church—its head was the priest, and he offered sacrifice on a family altar. It was also the model of the state. Social life, the principle of subordination, the supremacy of law, were first developed in the domestic relation. There is scarcely a form of barbarism so low as to be without this institution, and wherever its bonds sit loosely a general social deterioration follows of necessity. It is a natural instinct which makes men desire to have their own homes, their own domestic board, and their own private fireside. You can hardly appreciate the sadness of one who feels that in all this great world there is no place that he can call his home. The laborer rejoices when the shades of evening descend, because then he "homeward plods his weary way." It is a blessed sight to the traveller as he climbs the last hill in his long journey and sees the smoke rising from his own hearth-stone. The merchant leaves the perplexities of business outside the threshold when he goes home. In sickness and distress, there is no place like home. And what must it be to grow old and feeble and find one's self without a home! To have had a home and to lose it at any period of life is trying enough; to see the house which you had occupied dismantled, and pictures, furniture, books, and all the numberless things around which tender and sacred associations had gathered, pass into the hands of strangers; to lock the door for the last time, and thenceforth to feel that you have no right to enter there—this is a bitter experience, let it come when it may. But the pang is a hundredfold more acute when one has reached that period of life when it is too late to rally, too late to repair the shattered fortune, too late to build up another home. At this present time there is a multitude of such cases as this. The shore is lined with wrecks. Many a proud craft is heading fast for the rocks, where danger is little suspected. Who will strike next no one knows.

To be poor is hard in itself, but to become so after having been rich; to be reduced to hard straits after living in affluence; to be obliged to look at a dollar long and carefully when one has been accustomed to scatter wealth like water—"this is the true misery."

I have selected this for my subject to-day, for the reason that the best offering of thanksgiving to Almighty God is the enlistment of our sympathies in behalf of those who are in want of the blessings that we ourselves enjoy.

Poverty in its worst sense and in its extremest forms is found in the centres of our highest civilization. In the most advanced condition of society the world has ever known, in the wealthiest nations of the wealthiest period of history, there are multitudes of people who do not know in the morning where they will sleep at night, or from what source they are to receive their daily bread. And it is in our cities, where wealth is most concentrated, that the most abject poverty abounds.

There are certain causes that tend to make and to keep men poor, which are common to all periods and all communities. Misfortunes which come in the providence of God, protracted illness, accidents that incapacitate for labor, losses by flood and fire, the devastation of crops; these and the like calamities may reduce one to want, in spite of all his industry and in defiance of all his foresight.

Or, again, poverty may come because of the *lack* of industry and foresight. Many live "from hand to mouth," and whenever an emergency comes, they are without resource and helpless.

Then there is always a large class who, without any special fault of their own, never seem to get on, are never able to accumulate anything. Nothing to which they address themselves prospers; the income always falls short of the expenses. They are faithful, honest, industrious, but they lack the element of success, whatever that may be.

I hardly know a more pitiable sight than that of a strong, able-bodied man standing before his fellows with outstretched hands, and saying, "Here I am ready to work in any honest calling, ready to work long and hard, if I can only get the means to keep me from freezing and starving; but there is nothing for me to do—no man will hire me!"

We are passing through a somewhat trying crisis. The land is flooded with all the substantials of wealth, richer to-day than it ever was before; the granaries are full to repletion; manufactured goods of all sorts are superabundant; the facilities for transporting merchandize are fiftyfold in advance of what they were a score of years ago; there was never so much money in the country as there is now; but the wind that a while ago seemed to blow so prosperously has died away, the sails drop motionless, and there is a great calm. "The merchant people are cut down," as they once were in Tyre; fortunes are vanishing like smoke.

I do not believe that this state of things will last long, but meanwhile certain peculiar styles of misfortune are operating that must bring to penury multitudes who have never known absolute want before. Very many such persons are already reduced to want, if not made homeless, by unfortunate investments. Perhaps they had just a comfortable competency, enough to live on decently with care and economy. They took good advice when they invested, and so they looked forward to the coming on of old age without anxiety, so far as the means of living are concerned. But one day they were informed that the dividend in a certain stock had been passed, and the next day, that the bonds which they held in another company were worthless, and

one day after, that the office in which they had deposited funds had suspended; and so on, day after day, until the morning came when the sad truth flashed upon them that they must leave the house in which they had lived for many years, and where they had expected to die, and go forth not knowing whither.

Others are brought to want by the fault or misfortune of their friends and neighbors. As a mere matter of accommodation they have written their names on paper which they never imagined they would be called to redeem; but at last the fatal day comes, and all the earnings of a life-time are suddenly swept away. Not a few who have toiled hard, lived frugally, and conducted a safe and reasonably lucrative business for a long series of years, find themselves ruined in old age by the reckless expenditure of their children, or by some daring speculation in the process of which the *junior* partners hope to double or triple the profits of their father's life-long business in a day. And many a head has grown prematurely gray because of the downright villainy of men whom everybody trusted.

Numberless causes have of late combined to produce a degree and a *kind* of destitution, such as has not been known before. It is not merely the bed-ridden, the helpless orphan, and the widow that will need our help, but stout men must have some aid, who, if it were not for their pale wives and crying children, might be content to suffer and be still. There is to-day many a scene of domestic suffering, upon which pride bars the door to keep out the gaze of the curious; many a precious household treasure finds its way covertly to the shop of the pawn-broker; there is many a hearth-stone in which the fire burns feebly in these cold winter nights, and there is scanty food on many a table of which you hear nothing.

And now I put to you the practical question—in this emergency what is to be done? Nothing rashly, nothing imprudently, nothing unreflectingly. It is important for us to know what we will *not* do, as well as what we must do.

You should be careful to hold out no such inducements as will be likely to bring amongst you the idle and profligate of other regions, or even those who may be destitute and worthy of aid, but have no direct claim upon your community. Only let it be known that you are ready to provide for them, and applicants will pour in from all quarters on foot and by rail, by land and by sea, a certain proportion of whom will very probably settle down upon you permanently. Amongst this crowd of strangers you cannot discriminate between the worthy and the unworthy. Those who need assistance ought to remain where they are best known, and the deserving will generally do so. It is all important that you should make the wisest possible distribution of your charities and guard carefully against imposture. There is a class of vagabonds who go wandering about from place to place, sometimes in rags and sometimes in broadcloth, getting their living by fraud and falsehood, and they are worse than highway robbers, because they pick our pockets without any personal risk, prejudice the cause of the worthy poor, harden our hearts, and exhaust the supplies of the benevolent. It requires a keen and

practised eye to detect these locomotive swindlers, and the most acute are liable to be deceived. Occasionally, indeed, there may be some poor wanderer, friendless and homeless, used to the pelting rain and familiar with the cold of winter, who demands our pity, and whether he deserves it or not, ought not to be sent quite empty away. He may be an old man, very useless now, perhaps never of much use, but he was young once and may have seen better days. As he walks at night through your streets and sees the bright light gleaming through the parlor windows and hears the sound of music and festivity within, he may recall the time when he had a home and played with his brothers by the cheerful fireside and sat with his father and mother around the genial board. He once had *prospects* in life, looked forward and dreamed of good things to come. The good things never came; perhaps he did not deserve to succeed; but he has ceased to look forward now. Give him a little aid, enough to deaden his hunger and save him from the cold; that is all he asks, all he cares about now. His life has been a failure; it is too late to rectify that; give the old man something, whether he deserves it or not; he will not trouble anybody long.

There are those dwelling about us who must be looked to more carefully. Some who have been accustomed to receive occasional aid, are now entirely dependent upon charity, while others will be helped for the first time. Do not always wait for them to ask; it may be hard enough to receive without asking. It requires a special effort for one to take as an alms what has heretofore come to him as his due. Be very gentle, therefore, as you go about doing good. Remember that delicate fingers are needed to handle freshly-opened wounds. If you are so privileged as to be Christ's almoners, and do the work which He would have done if He had remained on earth, try to do it just as He would. No unhappy creature ever felt more unhappy because He was by; no guilty creature need have felt despair in that divine presence. He identified Himself with the poor so intimately that, as He declared, whatever is done for them, is done for Him. Would that He might walk again for a while in the streets, as He once walked in Jewry, and show us what His religion means.

At the present time, there are comparatively few persons who have not begun to feel the need of retrenchment. This may, however, be developed in wrong directions, and to a mischievous degree. Retrenchment with certain classes means something. It means the diminution of the already scanty loaf, and the dwindling to very small proportions of the little stock of fuel; it means that the children can no longer be comfortably clothed, or the monthly rent promptly paid; it means a gradual retrenchment of the blood that nourishes the body, and the energy that nerves the arm. In other cases it means the giving up of certain superfluities and luxuries, the reduction of the servants' establishment, the selling of a few horses and carriages, and the practice of a little more economy in the matter of dress.

Unless it becomes a matter of absolute necessity, it is not wise to retrench by dismissing from their employment those who depend upon their daily wages

for a living; for they must be supported somehow, and it is on all accounts better that they should work for their bread than to be sustained by charity. The *moral* perils of such a period as the present, growing out of enforced idleness, the decay of self-respect and self-reliance which comes of dependence upon charity, are not so likely to be apprehended as the physical suffering that is patent to the senses. We say of a man that he is ruined when he has lost his property, whereas he is only ruined when he has lost his *manhood*.

"Sweet are the uses of adversity;" so the poet sings, and so we are apt to say when the blow falls upon some one else and not upon ourselves. Adversity is bitter and not sweet; it may have its use as a medicine, but no one hankers after a nauseous drug. No one chooses to be poor. The loudest declaimer against riches is glad to get eight per cent. where he had six before. Abject poverty is a curse. You do not find the highest style of character in the lowest ranks of society. Hunger and cold are not conducive to mental or spiritual growth. They do not make one amiable, or unselfish, or magnanimous. Hunger knows no law but to appease itself. The soul has hard work to keep the currents warm when the body is aching with cold. It is a wearing thing to be all the while on the lookout for something to keep soul and body from parting company. We expect too much of the poor, too much patience, too much gratitude, too much good behaviour in general; more, perhaps, than we show when we are crossed in little things.

It would be very easy for me to stand up here and preach about the blessings of poverty; the various moral lessons that it teaches, the temptations from which it shields us, the benefit of being debarred from enervating luxuries, the mental stimulus derived from a crust of bread and a glass of water, the clearness of brain, the vigor of soul, the release of all our faculties from the bondage of earth; but it would be another thing if I were called to illustrate all this in real life. No man would be poor if he could help it. He may be willing to give away everything that he does not need for his own support, but he would like to have the money in order to give it away; and most people like to have it for other reasons.

But the poor we shall always have with us, and although it is hard for them, it is well for the rich that there should be this permanent demand upon their charities. We cannot afford to expend all that we have upon ourselves. I now come to a very important practical point, and that is the *classification* of our charities. A very large class of sufferers have no other claim except that they belong to the category of humanity; they are of the same race with ourselves, they were born with the inherent right to live, which right it is possible they have forfeited by their indolence, or improvidence, or vices; they cannot continue to live any longer unless some one gives them help. To meet such cases as these, it is just that the state should interfere, and, as far as possible, equalize the burden of their support. It has indeed been found very difficult to provide for the evil without at the same time aggravating it, and the "Poor Laws" are likely to create as many paupers as they relieve. And still it will not do to leave the matter of general relief entirely to a hap-hazard

charity, for such relief is often only a premium upon laziness. Miscellaneous alms-giving, in the long run, is worse than none at all. In some countries begging has become a national institution. But it does not impress the traveller very favorably when he can never stop for a moment in the highway without being importuned by a herd of mendicants, or enter a church without being implored in the name of the Blessed Virgin and all the Saints for an alms.

As the class now referred to have the feeblest claim upon our sympathy and may therefore expect to receive the minimum of our aid, so, on the other hand, there is a class who have the right to demand our first attention and most liberal assistance. It is a primary duty to provide for those who are nearest of kin to us, whenever they are poor and feeble and lonely. Some persons give great contributions to great societies, which, of course, are duly heralded, and do nothing for their own suffering relatives and friends. Charity should begin at home, whether it ends there or not. "He that provideth not for his own, is worse than an infidel;" and "his own" includes something beyond wife and child, father and mother. It takes in a larger circle who must be cared for, either by their own relatives or by strangers. I do not mean that because a man happens to be rich, he is under any obligation to support either his own or his wife's relatives in idleness; but if they are sick, or disabled, or old, and the heavy hand of adversity has crushed them, for your own sake, if not for theirs, do not leave them to the tender mercy of strangers. Give as freely as you will to public charities, but also see to it that those whose blood runs in your veins are not left to suffer.

There is an intermediate class which I now wish to commend to your special attention. They may or they may not be absolutely destitute, but their means are very limited, and they have no rich relatives to look after them. They have seen better days, they once had a comfortable home, they have done their part in the battle of life, but they are getting old now, and one by one the bright hopes of their earlier days have vanished. They are weak, weary, worn-out; needing rest, refreshment, kind attention, kind looks, kind words, and many little comforts to cheer the closing hours of life. What is to be done for them?

It is possible that they may be able to struggle on in some dreary tenement, some back chamber, where the sunlight never comes, and by the aid of charitable visitors, chance gifts, fuel societies, manage to keep from freezing and starvation. Old friends may bring a cast-off garment now and then; occasionally a nice bit of food may be sent in; they are not quite forgotten. But the uncertainty, the anxiety, as to what is to be done when the garment is worn out and the food is gone; the chronic care, the perplexity, the solitude, the want of cheerful occupation, the absence of everything that enlivens existence, the dread of sickness, and other helplessness—who can estimate that? These are the respectable poor, the intelligent poor, the virtuous poor, *God's poor;* can nothing better be done for them?

May God open your hearts, and incline you to give for their relief, according as He has prospered you.

EXEGETICAL COMMENTS

MATTHEW AND ZECHARIAH.

By Prof. S. H. Kellogg, D.D. (Presbyterian), Theo. Seminary, Allegheny, Pa.

No. II.

A second difficulty is urged against Matthew's use of Zechariah xi., which is of a more serious nature, if it be made out, than the supposed erroneous reference of the prophecy in question to the prophet Jeremiah. It is not that Matthew gives no exact citation from either Jeremiah or Zechariah; that might easily be explained. A quotation as to substance merely was quite sufficient for his purpose. But we are bluntly told by some that Matthew not only forgot where the passage he had in mind was found, but also misinterpreted it. For when we look carefully, it is said, at the prophecy in Zechariah xi., it is quite plain that the prophet is there simply narrating an occurrence of his own time, and makes nowhere the slightest allusion to the Messiah or his future betrayal. In considering this bold assertion we need first to review the historic facts as they are given in the book of Zechariah. These facts are in outline as follows: The prophet represents himself (v. 4) as appointed by God to do the work of a shepherd for Israel. His work, however, was not acceptable to Israel, and because of this he declares that he will feed them no more, but let them go to destruction (vs. 8, 9). Thereupon he asks of them his price; *i. e.*, the wages due him for his work, and they in return weigh out for his wages thirty pieces of silver—a contemptible sum—the amount paid for a dead slave. But thus to contemn the prophet was to contemn the Lord who had made him a shepherd to His people; and so next we hear the Lord himself speaking: "Cast it unto the potter: a goodly price that I was prized at of them!" And the prophet adds that he accordingly did so: "I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Certainly here is a plain narrative of a historical occurrence in the experience of the prophet, and we must admit that there is in the whole narrative no *explicit* reference or allusion to the future betrayal of the Messiah for a like sum, in like manner to be passed to a potter. But does it therefore follow that Matthew, in declaring this transaction to have been prophetic in its nature, was all wrong?

This can only be maintained on one or both of two assumptions. The first is, that there is no such thing as a typical relation of persons and events in the Old Testament to other persons and events in the New. The second assumption is, that no prophecy can be held to have any meaning which can-

not be shown to have been evident to the consciousness of the prophet at the time of its first utterance.

As regards the first assumption, to affirm it, is to deny both the express teaching of the Scriptures concerning themselves, and also the most conspicuous facts of sacred history. That the New Testament teaches the typical character of the old economy is too plain to be denied. The only way to be rid of their testimony, is to declare that they were mistaken, as some have already frankly said. This is satisfactory, for it presents the real issue sharply and distinctly, namely, whether we will accept the principles of interpretation assumed by Jesus Christ and His apostles, or, instead of these, the principles of the modern critics who disagree with Christ.

But no less is the assumption in question in the most direct contradiction to obvious facts of Old Testament and New Testament history. It is truly beyond comprehension that any one can read the Scriptures and not see that types in Old Testament history are undoubted facts. It is luminously clear that, from the beginning, redemptive history was so ordered by God that in a far deeper sense than is intended in the proverb, "coming events cast their shadows before." And indeed that it should be so, nature itself might lead us to anticipate. For geological history also presents us with its typical and prophetic forms, such as flying reptiles, for example, at one time, pointing forward to the coming of birds, forms prophetic of what was to come afterward. But if there were indeed types in Old Testament days, then to prove, in the case before us, for example, that a certain passage had a certain primary historical reference to a certain historic event, is not at all to prove that it may not at the same time in God's providence have also had a reference to an event in the future, and thus have been truly prophetic.

Neither, in order to make out this in any case, is it necessary to prove that such a prophetic meaning must have been recognizable by the mind of the prophet at the time of the prediction. Inspired men tell us plainly that they did not always understand the revelations which they received and delivered to men. Of such a revelation Daniel, for example, says, "I heard, but I understood not" (Dan. xii., 8). To the same effect is the testimony of Peter (I. Peter i., 11, 12) and John (John xi., 49-52).

Returning now to the passage before us, we admit, of course, the obvious reference of the narrative in Zechariah to occurrences in the prophet's own time. We are perfectly willing to admit also that Zechariah himself probably had no thought of a predictive meaning in these experiences and actions. But this does not prove that Matthew, in making this passage in Zechariah's life to have been predictive of the rejection and betrayal of Christ, has been guilty of misinterpretation. That could only be shown by proving that between the events narrated in Zechariah and the betrayal of Christ there was in fact no such correspondence as in other cases, such, *e. g.*, as in the Mosaic ritual, of admitted type and antitype. But instead of the correspondence between the type and the asserted antitype being in this case doubtful or obscure, it is singularly clear, and even extends, as we shall see, to several

matters which Matthew did not have occasion to note. Difficulties of interpretation indeed there are; but among them all there is not one of such a character as to affect the general outline of typical facts.

In the first place it must be borne in mind that the prophet was himself a typical personage. As according to the New Testament Aaron typified Christ as priest, David as king; so all the prophets each in their measure, and here Zechariah, typified Christ as prophet. When Christ should come, He was to combine in His person all the perfections proper to each office, and fulfil in all completeness the special work of each. Thus Zechariah was a type of Christ. And how marvellous in his case the correspondence between the type and the antitype! Zechariah represents himself as appointed by God to be a shepherd to Israel; Christ represents Himself, in like manner, as by eminence "the Good Shepherd." But we read that Israel rejected Zechariah as shepherd of the Lord's flock; and even so afterward they rejected the Good Shepherd, the Messiah. Still further, Zechariah tells us that because of this their rejection of him, he ceased to act as their shepherd, and cast them off to whatever evil might befal them. So assuredly did the rejected Christ cast off His people Israel, and the condition of the Jewish nation to this day witnesses to the fact. Again, Zechariah represents himself as asking from the people his just due in wages. So also, as witness the parables of the vineyard and the unfruitful fig-tree, did Christ seek, in the deepest spiritual sense, His just due from Israel. Israel expressed their contemptuous valuation of Zechariah's services as a shepherd sent from God, by the pitiful sum of thirty pieces of silver. This was, essentially, thus to prize the Lord himself, as his words intimate (v. 13). And even so—none the less really because the external circumstances were different—did Israel in its representatives prize the Messiah, the same Lord incarnate, when the priests bargained with Judas to betray Him, at the very sum at which their fathers had of old rated the Lord's under-shepherd. And, still more strangely, the destination of the money was the same in both cases. There is indeed no mention of a field purchased from the potter in the book of Zechariah, but the essential fact stands out clear that in both cases alike, the money went at last to the potter, and in both cases the transaction was settled in the house of the Lord (cf. Zech. xi., 13, and Matth. xxvii., 5). The attempt to set this aside by insisting on the reading "treasury" in Zechariah, instead of "potter," cannot be sustained. This is opposed by the critical maxim that the more difficult reading is to be preferred. How a potter came to be in the house of the Lord is hard to say, and this may well have suggested the emendation "treasury." But why should any one have changed "treasury" to "potter?" Again the preponderance of textual authority is against it. Only one Hebrew manuscript, the Peshito-Syriac version, and (possibly) one Targum, give or suggest this reading. The reading "treasury" is no less opposed by the internal evidence. For the whole object of the context is to stamp this valuation of the prophet as contemptible and iniquitous. This idea is strikingly emphasized by the command that the wages of the Lord's servant should be given,

not into the Lord's treasury, where it would naturally have belonged, but to the potter, as money made unclean and unfit for the Lord's use by the wickedness which was expressed in giving it. To this line of thought the sense given by the word "treasury" is wholly foreign.

Such then in general are the facts. Is there no such correspondence here, then, between the case of the prophet and that of the Messiah, as to have warranted Matthew in seeing in this experience and narrative of Zechariah—himself a type of Christ, in virtue of his office—a prophecy of the future betrayal and rejection of the Chief Shepherd of Israel?

It is indeed true that in some matters of detail there remain differences and contrasts between the type and the antitype. But this is the case even in those types in which we have the closest correspondence. To insist that, because of these disagreements, the prophetic character of the occurrence must be denied, is to ignore the whole analogy of Scripture, and, in the face of these many most impressive agreements in the essential features of the two events, such a denial seems captious and puerile in a high degree.

The Remorse of Judas on the Condemnation of Jesus (Matt. xxvii., 3, 4).—Wishing to stir the impenitent among you to repentance, we would fasten their attention upon the one point, that through what they have done, as through what Judas did, Jesus stands condemned. Think of yourselves as Christ's crucifiers. If anything can cut you to the heart, it will be the perceiving that you are yourselves chargeable with having nailed to the tree the Lord of life and glory. Nevertheless, how came He to be crucified? Our wickedness may have been instrumental to His death, but it never could have forced Him to die. If the guilt of the sinner drove the nails, it must have been His love for the sinner which permitted their being driven. Then by His stripes we may be healed. We wound Him it is true, but the blood which gushes forth is for the curing our disease.

Bring again, I beseech you, in your hands the money which ye have received. Bring the base bribes for which ye have been content to sell your Lord. Make restitution of unholy gains; make surrender of unlawful pursuits, unrighteous practices. Your companions in iniquity may taunt you, they may revile your convictions, they may sneer at your contrition, saying with the chief priests and elders, "What is that to us? See thou to that." But if it be with the rewards of treachery dropping from your hands as though they burnt and scalded to the very quick, that thou dost see Jesus condemned, oh, that gracious, compassionate Redeemer, He will not say to you, "What is that to thee? See thou to that." He will rather say, "I have seen to that. I have found a ransom. Thou hast brought again the price at which thou didst sell Me, but now behold and rejoice in the price at which I bought thee."

Oh! glorious price! not given for a field in which to bury strangers, but for a heaven in which to welcome brethren.—*Canon H. Melvill* (*Episcopal*).

Young Women's Service

THE MODEL YOUNG WOMAN.

By A. Stewart Walsh, D.D., Noble Street Baptist Church, Brooklyn, N. Y.

That our daughters may be as corner-stones polished after the similitude of a palace.—Ps. cxliv., 12.

David, engaging in soul-engrossing prayer to God for protection and help, is rapt with a vision of the greatness and fulness of Jehovah. From this his mind is carried forward to the millennial day, when in earth there shall be no care, no conflict, abundance of peace, joy and righteousness. Then he extatically prays for the dawn of that golden age when the sons of the families of earth shall be living, growing, stalwart, tree-like men, and the daughters like the polished corner pillars of regal palaces. The latter figure was taken from an architectural custom of his times. The structurist of the East was given to supporting the upper parts of finer buildings with elegantly decorated columns, shaped in the form of beautiful women. Gracefully to the passer these ideas were represented: Woman's place a lofty one, yet not one thrusting her too prominently into public view; a place where she is useful in supporting burdens and also most effective in beautifying that of which she is a part. Those builders embalmed in lasting stone precious sermons for to-day.

The charming young woman is one of the most useful and beautiful objects of earth; God's improvement on man; His masterpiece; a being inspiring those who meet her with all good desires, and worthy of all reverential admiration when one beholds her adorned with the perfections that her Creator has ordained for her glory; Jehovah's choicest gift to Adam was such a maiden. Of such the Jewish lawgiver spake when he gave permission to the holy high priest to attend to the burial of a virgin sister without fear of ceremonial defilement by contact with the dead. Any other dead body was deemed to be defiling; but the thunders of Sinai hushed all their condemnations in the presence of the pure, loving, righteous damsel, living or dead.

We may easily present our ideal, for, thank God, our country is full of charming young women. They are everywhere nobly and beautifully supporting and adorning the social structure. Though we have no table in our census to compute their value, they constitute the choicest of our wealth.

The charming young woman whom we all know was a girl as long as she could be, and when she passed to the stature of womanhood she put on strength, but not a bit of coarseness or mannishness. She became a womanly woman. Now she is proud of her sex and makes others so. She is sincere and frank. There is no mask on her face and no humbug in her make-up. She loves truth for its own sweet sake. She is full of conscious moral power and never feels the need of having recourse to that common weapon of weaker feminines—falsehood. Out of such materials the brave Deborah, the virtuous Vashti, the consecrated Esther and the patient Virgin Mary were composed.

The charming young woman is full of fine feelings. She loves and cultivates

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the beautiful and her soul naturally clings to the elegant in nature, as it does also to the spiritual splendors of God. Her fine feelings recoil from unreined gush and lawless sentiment, but easily run into the ways of generous charity. She has tears for suffering and kindly ministries for those who need. Yet in peril or necessity there are principles to guard, or to nerve to heroic effort. The days she tenderly played mother to her dolls were true forerunners of the devoted services of her maturer years. She may be beautiful of features, but is generally not so. "Beauty is vain." Flattery or worshipping self before a mirrored shrine usually spoils our handsome girls. We need to appoint frequent days of prayer for two classes of "heathen in our midst:" They are the rich men and the pretty women. They have mighty temptations and often deserve more of pity than of envy. But we rail not at beauty or dress. God made pretty forms and pretty things to fit them. He loves the comely and keeps a store to supply it in nature. He challenges our admiration of Himself and we honor Him in admiring His handiwork in His creatures. He or she who seeks appreciation reflects but a trait of our common Father. The evil is in making this the chief end.

The charming young woman does not rest her power of fascination upon her shapeliness nor her array of second-hand clothes borrowed from the ostrich and silk-worm. Her charm-power is from within. Her ideal is industrious. She abhors a sublimation of herself into a mere fitness to occupy a glass case, too fragile to move, too mightily fine for any vigorous use. She is a princely one, after the style of Rebecca the water-drawer; Rachel the shepherdess, and Tamar the maiden baker. These were all worthy daughters of kings. Our model is independent in the superior sense, not in the "I don't care for any one" import of the term. She cares for everybody. She cares too much on the one hand to be a dead weight on any one, and on the other hand she cares too much for herself to be the slave of a capricious "They say." She does not like to be coddled as if helpless, and is brave enough to do right though all society cry "Unfashionable." She is loyal to the core. She keeps the confidences of her friends; is true to any that truly trust her. The good fellow who weds her will find an unrepining mother for his children and a wife who makes herself happy in believing that God sent her the best, truest, noblest man on earth. Her very faith in him helps him to be such.

Our charmer is pure in heart; the "racy" jest or double-meaning pun is quickly scouted out of her presence, even when she is among the intimates of her own sex. Her purity is her panoply; a glance of her sincere eye would be to the insinuating rake like a section of the day of judgment. She has principles and lots of them. She knows why she has them and keeps them for constant use and not for parlor dress-parade or donation to other people. She is pious. Religion and women were made for each other and each needs the other. A young woman with no bent easily to accept the Saviour gives evidence of a radical defect in her nature. More than clothes for the body she needs the adornings of salvation. Men know this, and even those of the sterner sex who live on the husks of doubt or amid the flesh-pots of Egypt generally, choose for companions of life those women who are strengthened and transfigured by the "chief among ten thousand and the one altogether lovely."

The Pulpit Treasury

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"Speaking the Truth in Love."—This is a miniature portrait of the faithful preacher. It is the most concise and comprehensive summary of the ministerial office and should be pondered by every occupant of a pulpit. Here he has got his theme—"the truth." Not the creeds of men, nor the fanciful interpretation of critics, nor the speculations of philosophy, nor the generalities of science, but "the truth." Paul evidently meant by this "the knowledge of the Son of God." He is the Fountain of truth and He is unfolded in the Gospel under the very aspect which we as moral delinquents require—that of Redeemer. Here the preacher has got his function—that of "speaking" the truth—conveying to his fellow-men through the tremulous and penetrating energy of the living voice all the aspects under which Christ is presented in God's word, and holding Him forth as the Alpha and the Omega of Scripture, around which all other truths revolve as planets around their central sun, all yielding homage to Him and all,

> "For ever singing as they shine,
> The hand that made us is Divine."

Here the preacher has the spirit in which he is to speak "in love." This is to be his motive power—not sectarian zeal, not controversial strife, not corroding envy nor self-aggrandizement, but love—love to Him who is "The Truth"—love to the truth for its own sake and love to the hearers for their souls' sake. This love to the truth will be what oxygen is to the air and what the genial glow is to the sun: it will convey on its wings, with the Spirit's aid, power to generate and sustain life. It will give warmth to the heart, pathos to the tones, winsomeness to the manner, moisture to the eye and a melting pity to the whole man. It will pour coals of fire upon the icy heart of the hearer. It will magnetize the sinner to the Saviour. Wing then your arrows of conviction, dear brethern, with the feathers of love. Let love work through all your arguments, and flash through all your eloquence, for without love your pulpit logic will be dry dust and your pulpit rhetoric idle rant. God has joined truth and love together; let them not be divorced by man.

Working for God.—This should be kept distinctly before the mind of every Christian worker and of every preacher. The employer is God; He assigns the task, watches the progress of its performance, and with what spirit, with what faithfulness and with what motive it is carried on. He does not underrate the work performed, nor neglect to give the word of cheer, nor will He be unmindful of the worker when the task is done. He will pay the promised wages in due season. How the remembrance of these facts should raise the hands that hang down, strengthen the feeble knees, heal the wounded spirit, encourage the desponding

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heart, start the worker anew and urge him to toil on while the day lasts.

A Mission to the Drawing-Rooms.—Some one has suggested this as a much neglected work pressing upon the Churches. This would be a new thing under the sun. To have drawing-rooms turned into places for Bible-readings, exhortations, hymn-singing and prayer would start a new Reformation in the world. Surely these religious exercises are needed in the drawing-rooms where polished sinners congregate and formal church members pass their evenings in cold etiquettical receptions, and where they never manifest by word or deed that they are the professed children of God, purchased with the blood of His Son, consecrated to his service and bound to glorify Him with their bodies and their spirits which are His. We would not by any means insinuate that all the drawing-rooms of wealthy church-members never witness any exhibitions of a godly life, but they can doubtless be found in sufficient numbers to indicate the necessity of a mission to them. The field is large and the necessity for a mission pressing. Who will begin the work?

The Church in the Home.—Wherever two or three dwell together in family relationship, love should be the binding cord and the pervading element and there will be a home. There God who setteth the solitary in families should be recognized, confessed and worshipped. The father or mother in the little circle should lead in this recognition of God and show both by word and example the blessedness of His service. This will inaugurate a new era in that family's history and exert an influence for good, whose results upon the members of this household no pen can describe and no imagination can conceive. Would it not pay every pastor to make the coming winter a season of *special* effort in the inauguration of family worship in every household in his parish? The cry of its neglect has surely gone up into heaven, while the attendance of the members of such families at sinful places of amusement and the comparatively few who join the Church from such families is an ample demonstration of the imperative necessity for a special effort for the establishment of a church in the home of every professedly Christian householder.

A Present Miracle.—It is held by the great majority of Christians that the day of miracles is past, and that there are no "signs" now granted to confirm the Word. However this may be, there is one miracle that meets the eye and bears its testimony to the Revealed Truth wherever a Bible is seen. That miracle is the Bible itself. Its existence is a proof of its supernatural origin in that it makes known the condition of humanity and reveals provision for satisfying every want and longing of human kind. Its preservation is a miracle; for while no other book or any portion thereof has outlived so long the gnawings of the tooth of time, this book has withstood every attack, however fierce, that has been made upon it, and has come out of every furnace, phœnix-like, in greater beauty and in the freshness of youth. Its predictions are a miracle; for they cover the centuries with their forecasting light and reveal beforehand the doings of all intelligences concerned with earth, even to the smallest minutiæ. Its revelations are a miracle, unfolding God to man, man to himself, and uncovering the future home both of the evil and the good. The Bible is God's standing testimony that He has not forsaken us, is a proof of God's kindly nature and an answer to every sceptic's demand.

Empty Seats.—Who will fill up these in the Churches? Spurgeon says that his people did this for him when he came to London by speaking kindly but earnestly to outsiders both about him personally and about his preaching, and by inviting them, week by week, to come and hear him. "Let him that heareth say come."

CHURCH OF THE STRANGERS, MERCER STREET, NEW YORK.

Erected as a Presbyterian Church in 1834. Purchased for $50,000 and donated to the Church of the Strangers by Commodore Vanderbilt, 1870. Seating capacity, 1,200.

CHARLES F. DEEMS, D.D., LL.D., Pastor.

NOTED PREACHERS

Charles Force Deems, D.D., LL.D.

By Editor.

There are few busier, more useful or widely known ministers in any denomination than Dr. Deems, whose portrait is presented to our readers in this number of The Pulpit Treasury. He is the son of a Methodist Episcopal minister who lived in Baltimore when Charles F. was born, December 4th, 1820. The heritage of a godly parentage and the blessing of an early religious training were not lost upon his youthful mind. His conversion and his choice of the ministry as his life-work occurred before he was fifteen years of age. He entered Dickinson College, Pa., in 1834, was licensed to preach in his senior year and graduated with credit in 1839. Having spent the ensuing winter in New York, he preached with much acceptance in several city churches, and in 1840 was appointed General Agent of the American Bible Society for North Carolina. The ensuing year he was elected Professor of Logic and Rhetoric in the University of North Carolina. This position he filled with success for five years and until he was elected to fill the chair of Natural Science in Randolph Macon College, Va. In 1846 he returned to North Carolina. In the following year he was elected a delegate from the Methodist Episcopal Church South, to the General Conference at St. Louis, and while there was chosen President of the Greensboro' Female College in North Carolina, the duties of which he discharged with great zeal and efficiency. At the close of a five years' presidency he returned to the regular work of the ministry and served churches in Goldsboro' and Wilmington. At this period honors seemed to be showered upon him. He was re-elected to the General Conference, chosen President of the Centenary College, Louisiana, either President or Professor of eight other Institutions, and was also appointed Presiding Elder of the Wilmington District about the same time. He accepted the Presiding Eldership, and during his incumbency in 1860 visited Europe, where he spent six months visiting its principal cities and institutions. On his return near the close of the year he was offered but declined a professorship in North Carolina University, organized a male and female school in Wilson, N. C., and continued to act as Presiding Elder until 1865, when he removed to and settled in New York City. Here his first effort was in the line of journalism, having established and edited a religious and literary weekly paper called the *Watchman*, one of its chief objects being the cultivation of friendly feelings between the North and South. In 1866 Dr. Deems commenced preaching in the Chapel of the University of New York, which resulted, on the first Sunday in January, 1868, in the organization of "The Church of the Strangers in the City of New York." But there were many drawbacks to the work, consisting principally in lack of proper accommodations for efficient Sunday School and prayer-meeting services. God however had better things in store for this efficient worker. Commodore Vanderbilt purchased the Mercer Street Presbyterian Church, which had recently been vacated, and donated it for the use of The Church of the Strangers. This property is managed by nine trustees duly elected according to the laws of New York, who become residuary trustees, and they and their successors are to keep this property in trust, so that there shall be a free church for strangers in New York forever.

After necessary repairs this church was opened for service on the first Sunday in October, 1870, when several eminent clergymen and laymen of various denominations took part in the exercises which continued for several days. This gave a new and substantial basis to his church in

New York, and though since invited to the presidency of a college in the far west and to a similar position in another college in the south, he has continued to prosecute his great work in this field with wonderful assiduity and success. The church has no ecclesiastical connection. Many of its members have come from all the evangelical denominations. Its only accepted symbol of formulated faith is the Apostles' Creed. Its pecuniary sustenance is derived from the voluntary contributions of the attendants on its services and from any others who may send an offering. At its organization thirty-two persons were enrolled as members; the names of actual members now upon register number 627. This church has been a grand success in a neighborhood filled with a population similar to that from which several churches have moved for lack of attendants. In 1852 Randolph Macon College conferred upon Dr. Deems the degree of D.D., and in 1877 the University of North Carolina that of LL.D.

Dr. Deems is the author of several important books, one of which is "The Light of the Nations," to verify by personal examination the descriptions and statements in which he spent six months in Bible lands. He founded and edited for three years Frank Leslie's *Sunday Magazine*, is now the editor of *Christian Thought*, a bi-monthly magazine, devoted chiefly to the relations between science and religion, and is almost a perennial contributor to the religious papers of the country.

In person Dr. Deems is slightly under the medium height; compact, well proportioned, lithe and agile. His face beams with intelligence and pleasurable emotions, his eyes are full of mental fire and his whole demeanor is that of the genial Christian gentleman. He is an exceedingly attractive companion, a fine conversationalist and very quick at repartee. His ceaseless industry, untiring energy, executive ability and unfailing punctuality are proverbial. Space will not permit us to even mention the many good works in which he is engaged for the reformation, comfort and uplifting of people of every class and creed. All his exercises in the pulpit are characterized by devoutness, practicalness, sprightliness and outspokenness. His sermons, even when strictly doctrinal, bear upon the duties of daily life and are illustrated chiefly by incidents gathered in contact with the world. His voice is sweet and silvery, his gestures well-timed and emphatic and his whole countenance aglow with a radiance that only the Gospel of Jesus can produce. We doubt if any pastor in New York is doing a better work.

LEADING THOUGHTS OF SERMONS

The Exaltation of Christ.

By Bishop Charles H. Fowler (Methodist Episcopal).

God also hath highly exalted Him.—Phil. ii., 9.

The statement that Jesus Christ came into the world to save sinners is such that, if it be true, it does not matter whatever else is false. If it is false it does not matter whatever else is true. The exaltation of such a character must therefore necessarily be in harmony with any great plan of the world.

I. God exalts Him by every conceivable line of argument and action. The long preparation for His coming shows His exaltation, for "coming events cast their shadows before." All nations were prepared for Him by the utter failure of every other system of salvation and philosophy; so he was correctly represented as the desire of all nations. The failure of the Hindoos, Egyptians, Greeks and Romans to furnish remedial and saving agencies was all part of the preparations that showed His exaltation. The wide reach of the Greek tongue that followed the armies of Alexander prepared a medium for His teaching that was almost

as wide as the known races, and like the eagles of the Cæsar that triumphed every where giving protection to His evangelists. Surely this must be an exalted character to be thus anticipated.

II. His exaltation is seen in the heralds that preceded His coming. Princes, statesmen, warriors and lawgivers, from Moses to Daniel, were footmen who preceded this prince.

III. His exaltation was seen in the characters that go with Him on His mission, in His associates. These were not the peasants about Nazareth, but that immeasurable company that hovered over the plains of Bethlehem, journeyed with Him and ministered unto Him through all His years, now and then crowding each other into our field of vision, from the manger to the tomb. These were His real companions. He brought His society with Him. Earth's millionaires were as paupers when compared with the princes that bowed at His feet in the eternal court, and earth's philosophers were as imbeciles clinging to the bare consciousness of existence compared with the sages of His ancient council.

IV. His exaltation was shown by the work He did. He brought life and immortality to light; life not only spiritual and eternal but all life. With Jesus in the world God cannot be merely the last proposition of syllogism, nor an unattainable, unavoidable necessity, but He must be a loving God, and thus easily our Father, who immortalizes, which contains the secret of our value and makes us worth redeeming.

V. God exalted Him by challenging the attention and all criticism of all forces and all ranks and beings. God wanted the allegiance of the wise; for Christ could not be limited to fishermen, but must have dominion over all classes of men—the most intelligent. God hung out His star from the manger in Bethlehem and called the wise men from the East to worship before Him, and from that day to this His Son has challenged the admiration and claimed the worship of the great thinkers and workers of the races.

VI. God purposed the exaltation of His Son above all the faiths and religions of the world, so He challenged the old Hebrew Church, which represented the conscience of the world; for, in the hour of their sacrifice, He tore asunder the vail of the temple and exposed the approach of the converted sinner to the mercy-seat without the intervention of a priest or an offering.

VII. God also exalted His Son above the governments of this world. All dominion and power are to be given to Him; therefore He broke the seal of the Roman empire and defied all human authority.

VIII. God also exalted His Son over all the forces of death, for the dead are interested in this Redeemer. He therefore broke asunder the bars of the grave, and brought Him forth victor over the last enemy. Surely God hath truly exalted Him, and given Him a name which is above every name.

The Guardianship of God

By M. C. Hodge, D.D. (Baptist), Janesville, Wis.

As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever.—Psalm cxxv., 2.

The Bible comes to us charged with a twofold revelation. It makes man known to himself; his origin, his character, his destiny. It reveals God to man—His name, His attributes, His Fatherhood. If it revealed ourselves only it might deepen our gloom. If it revealed God only, its message might go unappreciated. Revealing both it brings want and supply together. In the text we are told what God is to His people by an impressive simile, some phases of which we would now consider.

As the mountains are round about Jerusalem, so the Lord is round about His people. 1. In abiding strength. 2. In changeless position. 3. Not always discerned with equal clearness. 4. As a protection from hostile assaults. 5. As a secure hiding-place. 6. As an object of inspiring contemplation.

Let us then learn to trust Him in times of invasion, to hold fast our confidence in days of darkness, to hide ourselves in Him when pursued and to gaze on His majesty until our souls shall take on greatness.

The Church—Its Danger and Security.

By Rev. W. G. Curry (Baptist), Tuscaloosa, Alabama.

Awake, awake, put on thy strength, O Zion.—Isaiah lii., 1.

Jehovah spoke this when Judaism had fallen into great weakness. Enemies beset upon every side. The Church has often had its times of moral weakness. Deliverance always came. The slumbering giant not only awoke but exerted himself. A deep slumber prevailed when Christ came. Great systems of idolatry prevailed. The true God was nigh forgotten. The Saviour gathered a little band around Him and sent them forth. With matchless strength they attacked the powers, and Satan's kingdom was shaken. Another crisis came—Papal corruption. Pure Christianity slept beneath gaudy trappings of Catholicism, movements for freedom were watched, and dungeons were filled with those who dared look up. "Awake, awake!" was sounded. Martin Luther arose to restore spirituality. Since then the truth has been gaining power. When we consider the facilities we have, the outlook is now hopeful.

There is another side. The Church is threatened with dangers.

I. *Danger from peculiar activity and excitability of the times in which we live*—entirely an earnest age. New discoveries, new forces appearing. Law of change is everywhere. Wonderful schemes claim public attention. Science, art are ever presenting new questions. Our minds and hands are full; never was there more activity. It is not an unfortunate condition. We would not lock the wheels of progress, and remand the age back to the darkness of the past. In the midst of the excitement we are in danger of infection, unless there be a corresponding earnestness in Christian character. Our danger is in inability to control these forces. We are too much controlled by them. We are being permeated by the spirit of the world, instead of permeating it with our spirit. We must show a religion full of life and energy—not a cold, sleepy religion.

II. *The tendency to innovation.* We believe all essentials are clearly revealed in the Scriptures. Yet we think more light and improved methods may be employed. But from Germany comes a spirit that would sap our foundations. It has found its way into our theological schools, and is poisoning the minds of the rising ministry. They tell us that reason and not faith must be the guide. They have discovered the Bible is an antiquated book, and the Gospel too old. They would take away the Bible as a perfect rule of faith and practice. The danger lies in having our minds alienated from the simplicity of the Gospel, and a desire to seek the novelties. We need now more than ever before to cry for the old paths.

III. *In danger from the increasing boldness and energy of the enemies of Christianity.* We are no longer attacked by a few, but the ranks are strong, and infidelity declares its truths to be the *only* truths. It has never displayed so much determination. It is widespread and is with men in daily walks; is in politics, taints legislation, and has taken hold upon the public press. The world is flooded with its literature. Vast multitudes listen to infidelity's modern apostle.

IV. *From the bold designs of Roman Catholicism.* The idea that Catholicism can flourish only among ignorance is being contradicted every day. American soil is becoming its strong nursery. The priests sent here are men of cultured minds, cunning, bold and unscrupulous in methods. They plant their schools and colleges everywhere, and seek to control education. It is a system wonderfully elastic and flexible, adapting itself to all classes. In one country it nurses dissipation, while here it hides behind its pretence of love of liberty and culture. These are not idle fancies.

In the light of all these facts have we not cause for alarm? Are we in a condition to successfully contend with these forces? The Church is not putting forth her strength. She has had smooth sailing a long time, and sleeps.

What are the elements of strength?

I. *Sound doctrine.* In these days of laxness and insidiousness we need to contend earnestly for the faith once delivered

to the saints. The doctrines of depravity, atonement, and salvation by grace must be emphasized. Let this be done, and infidelity will not affect the religion of personal experience.

II. *Spiritual life.* We need a higher-toned spirituality, a religion that enters into all our social and business relations, giving color and shape to the daily life.

How shall this strength, which God calls on us to exert, be put on? It is not physical, but spiritual strength that we need. It must be put on upon our knees. It was thus Jacob found it. The apostles obtained it upon their knees. We are living in a grand and awful time. Let us awake to our responsibilities, and remember the source of our strength. Our organization is perfect, our schools are all we could ask, and we are prosperous in material things. But let us not depend upon these. We are in danger of being seduced by these. Let us seek the power that cometh down from above. Then shall we return from the conflict as did Israel from the contest with the Midianites—victors through our God.

A Sight of Jesus.

By Rev. C. A. Stakeley, Citadel Square Baptist Church, Charleston, S. C.

We would see Jesus.—John xii., 21.

Inspiration has given us no description of the personal appearance of Jesus. God did not intend for us to worship Him through an image. We cannot tell His appearance, but we know His spirit which shone through His earthly body. It would be a privilege to see Him in the flesh, but we shall see Him come in His glory. We have a higher privilege than seeing Him with the natural eye.

I. We can see Him in the elements of His character and life. Infidels deny His divinity, but they admire His character, and present His graces for the emulation of men. His is a unique position in history, the only one in the flesh without defect.

II. We can see Jesus in His system of moral teachings. How superior to all human writings not borrowing from Him! Plato and Mohammed taught much that is good with much that is evil. His teachings are without defect.

III. We can see Jesus in the glorious scheme of redemption. By the cross He graciously solves the problem which baffled the ages, how God can be just and justify the sinner. Man was doomed, but Jesus came to the rescue. The sublime philosophy lies in its supreme adaptedness to the necessities of the case.

IV. We can see Jesus in the kingdom He established in the earth. The Jews expected a temporal kingdom, but He came not to subdue Cæsar but Satan. He despised all carnal means, and used nobler methods. "The gates of hell shall not prevail against it."

V. We can see Jesus in the effects of His religion on individuals and the world. Christianity is a character-builder. It alone transforms men. It has blessed whatever it has touched.

I lift up before you Jesus Christ and beg you to behold Him. He is God; worship with all adoration.

The Great Gulf.

By J. Eddy, D. D. (Methodist Episcopal).

A great gulf fixed.—Luke xvi., 26.

This gulf is caused by a divergence of moral character. Dives had no affinity for Lazarus, Abraham or God. The lost sinner makes his own bed. Jesus has bridged this gulf. We can secure the heaven-side of this gulf by

1. Seeking to have our moral nature harmonize with that of God.

2. By submission to Christ, but by no pain, penance, profession or sacrament.

How dreadful the condition of those who find themselves with Dives after death. How glorious the condition of those after death who are with Lazarus and with God.

The Worth of Christian Work.

By President W. T. Stott, D.D. (Baptist), Franklin College, Indiana.

He that gathereth not with me scattereth abroad.—Matt. xii., 30.

Christian work is worthy, for,

1. It embodies fundamental truth.
2. It is positive.
3. It is constructive.
4. It is aggressive.

FAITH AND CRITICISM.

By Professor Philip Schaff, D.D., LL.D. (Presbyterian), Union Theological Seminary, New York.

Why did not Christ write His Gospel as Mohammed wrote the Koran? Writing was not beneath His dignity; He did write once in the sand, though we know not what (John viii., 6). God himself wrote the Ten Commandments on two tables of stone (Ex. xxiv., 12; xxxi., 18; xxxii., 16. Deut. iv., 13; v., 22). But Moses broke them to pieces when he saw that the people of Israel worshipped the golden calf before the thunders from Sinai had ceased to reverberate in their ears (Ex. xxxii., 19. Deut. ix., 17). They might have turned those tables into idols. God buried the great lawgiver out of sight and out of the reach of idolatry. The Gospel was still less intended to be a dumb idol than the law. It is not a killing letter, but a life-giving spirit. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life" (John vi., 63; comp. II. Cor. iii., 6). A book written by the unerring hand of Christ himself, unless protected by a perpetual miracle, would have been subject to the same changes and corruptions in the hands of fallible transcribers and printers as the books of His disciples, and the original autograph would have perished with the brittle papyrus. Nor would it have escaped the unmerciful assaults of sceptical and infidel critics, and misinterpretations of commentators and preachers. He himself was crucified by the hierarchy of His own people, whom He came to save. What better fate could have awaited His book? Of course, it would have risen from the dead, in spite of the doubts and conjectures and lies of unbelieving men; but the same is true of the writings of the apostles, though thousands of copies have been burned by heathens and false Christians. Thomas might have put his hand into the wound-prints of His risen Lord; but "blessed are they that have not seen, and yet have believed."

We must believe in the Holy Spirit, who lives and moves in the Church, and is the invisible power behind the written and printed Word.

The form in which the authentic records of Christianity have come down to us, with their variations and adaptations, is a constant stimulus to study and research, and calls into exercise all the intellectual and moral faculties of men. Every one must strive after the best understanding of the truth with a faithful use of his opportunities and privileges, which are multiplying with every generation.

The New Testament is a revelation of spiritual and eternal truth to faith, and faith is the work of the Holy Spirit, though rooted in the deepest wants and aspirations of man. It has to fight its way through an unbelieving world, and the conflict waxes hotter and hotter as the victory comes nearer. For the last half century the apostolic writings have been passing through the purgatory of the most scorching criticism to which a book can be subjected. The opposition is itself a powerful testimony to their vitality and importance.

Scepticism is now well-nigh omnipresent in the Christian world: it impregnates the atmosphere; and we can no more ignore it than the ancient fathers could ignore the speculations of the Gnostic schools of their day. We meet it at every step in the life of Christ and the history of the apostolic age. Every inch of ground is disputed; every fact, as well as every doctrine, is called into question; every hypothesis is tried; all the resources of learning, acumen, and ingenuity are arrayed against the citadel of the Christian faith. The citadel is impregnable, and the victory is certain, but not to those who ignorantly or superciliously underrate the strength of the besieging army. In the sixteenth century the contest was between Roman Catholicism and evangelical Protestantism; in the nineteenth

century the question is, Christianity or infidelity? Then both parties believed in the inspiration of the New Testament and the extent of the canon, differing only on the interpretation; now inspiration is denied altogether, and the apostolicity and canonicity of all but four or five books called in question. Then the Word of God, with or without tradition, was the final arbiter of religious controversies; now human reason is the ultimate tribunal.

We live in an age of discovery, invention, research and doubt. Nothing is taken for granted, nothing believed on mere authority; everything must be supported by adequate proof, everything explained in its natural growth from the seed to the fruit. Roman Catholics may believe in an infallible oracle in the Vatican, but whatever the oracle may decree, the earth moves and will continue to move around the sun. Protestants, having safely crossed the Red Sea, cannot go back to the flesh-pots of the land of bondage, but must look forward to the land of promise.

There are two kinds of scepticism: one represented by Thomas—honest, earnest, seeking and at last finding the truth; the other represented by Sadducees and Pontius Pilate—superficial, worldly, frivolous, indifferent to truth and ending in despair. With the latter even the gods reason in vain. When it takes the trouble to assail the Bible, it deals in sneers and ridicule which admit of no serious answer. The roots of infidelity lie in the heart and will, rather than in the reason and intellect, and wilful opposition to the truth is deaf to any argument. But honest, truth-loving scepticism always deserves regard and sympathy, and demands a patient investigation of the real or imaginary difficulties which are involved in the problem of the origin of Christianity. More than this, a rational faith in Christianity, as the best and final religion which God gave to mankind, owes it to itself to examine the foundation on which it rests; and is urged by an irresistible impulse to vindicate the truth against every form of error. Christianity needs no apology. Conscious of its supernatural strength, it can boldly meet every foe and convert him into an ally.

The critical and historical rationalism which was born and matured in this century in the land of Luther, and has spread in Switzerland, France, Holland, England, Scotland, and America, surpasses in depth and breadth of learning, as well as in earnestness of spirit, all older forms of infidelity and heresy. It is not superficial and frivolous as the rationalism of the eighteenth century; it is not indifferent to truth, but intensely interested in ascertaining the real facts, and tracing the origin and development of Christianity as a great historical phenomenon. But it arrogantly claims to be the criticism *par excellence*, as the Gnosticism in the ancient Church pretended to have the monopoly of knowledge. There is an historical, conservative, and constructive criticism as well as an unhistorical, radical, and destructive criticism; and the former must win the fight as sure as God's truth will outlast all error. So there is a believing and Christian Gnosticism as well as an unbelieving and anti-Christian (or pseudo) Gnosticism.

The negative criticism of the present generation has concentrated its forces upon the life of Christ and the apostolic age, and spent an astonishing amount of patient research upon the minutest details of its history. And its labors have not been in vain; on the contrary, it has done a vast amount of good as well as evil. Its strength lies in the investigation of the human and literary aspect of the Bible; its weakness in the ignoring of its divine and spiritual character. It forms thus the very antipode of the older orthodoxy, which so overstrained the theory of inspiration as to reduce the human agency to the mechanism of the pen. We must look at both aspects. The Bible is the word of God, and the word of holy men of old. It is a revelation of man as well as of God. It reveals man in all his phases of development—innocence, fall, redemption; in all the variety of characters from heavenly purity to satanic wickedness; with all his virtues and vices; in all his states of experience; and is an ever-flowing spring of inspiration to

the poet, the artist, the historian, and the divine. It reflects and perpetuates the mystery of the incarnation. It is the word of Him who proclaimed himself the Son of Man as well as the Son of God. "Men spake from God being moved by the Holy Spirit" (II. Peter i., 21). Here all is divine and all is human.

No doubt the New Testament is the result of a gradual growth and conflict of different forces, which are included in the original idea of Christianity and were drawn out as it passed from Christ to His disciples, from the Jews to the Gentiles, from Jerusalem to Antioch and Rome, and as it matured in the mind of the leading apostles. No doubt the Gospels and Epistles were written by certain men, at a certain time, in a certain place, under certain surroundings, and for definite ends; and all these questions are legitimate objects of inquiry and eminently deserving of ever-renewed investigation. Many obscure points have been cleared up, thanks, in part, to these very critics who intended to destroy and helped to build up; other points are still waiting a satisfactory conclusion, which will be reached by and by. Christianity is true, and truth must prevail.

—*Christian Monthly.*

THE ORIGIN OF EVIL.

By James McCosh, D.D., LL.D., President of the College of New Jersey, Princeton.

In my younger years I tried once and again to solve the problem of the origin of evil. In my later life I have given up the attempt. I have become convinced that no one has cleared up the mystery, which remains as the one dark cloud in our sky.

The great German philosopher, Leibnitz, propounded a grand doctrine of optimism, which asserts that this is the best possible world; and this doctrine was expounded with glowing eloquence by Bolingbroke, and in terse verse by Pope. This style of sentiment prevailed in our literature for more than a century, and people did little to remove the evils in our world or to elevate the great mass of the people, many of whom sank in our great cities to the lowest depths of degradation. But in later times thinkers have been obliged to view the other aspects. Astronomy teaches the generation of worlds out of star dust. Geology tells us that death has reigned over all animated beings from the beginning. In all past ages there has been a struggle for existence.

We have now pessimism, which declares that the world is the worst possible, proclaimed and defended by a few moodish men of genius, and youths are wondering at it, and finding a confirmation of it in the circumstance that they are not meeting with an encouragement suited to their merits and their opinion of themselves.

On two points I have reached assurance: one is, that God is not, and cannot be, the author of evil; and, on the other hand, that those intelligent creatures who commit sin are themselves to blame for it. Carrying those two convictions with me, I leave speculative questions with God, of whose existence and goodness I have such abundant proof.

On one other point I have reached assurance—the existence of pain is not inconsistent with the existence of love. Suffering is one of the most potent means of calling forth love. The shepherd left the ninety-and-nine sheep in the wilderness to go after that which was lost. There was a tenderness in the interest which the father took in his returning prodigal son beyond what he felt in the one always with him, and which led him to run out to meet him and embrace him in his arms. There is joy in heaven among the holy angels over one sinner that repenteth.

"Pure religion, and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Man may feel at times as if he were kept at an infinite distance from God; yet,

if he would but think of it, there is an endearing element in the love of God toward sinful men not found in His love to the holy angels. There is pity. "Like as a father pitieth his children, so the Lord pitieth them that fear him." That apparent frown which we see at times on the face of God is assumed only because God has to mark His disapprobation of our conduct, His love all the while being ready to burst out. Thus it was that God was led to give up His only begotten Son to suffer and to die for us. It was this affection which led the Son to leave the bosom of the Father, and suffer and die on earth. The highest exercise of love which the universe discloses is the love of God—Father, Son and Holy Spirit—toward fallen and suffering man. "Herein indeed is love."

The mystery of darkness is swallowed up in the mystery of light, as we "comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge."

WHY I BELIEVE THE BIBLE.

By A. J. F. Behrends, D.D., Central Cong'l Church, Brooklyn, N. Y.

Why I believe the Bible is a question that cannot be evaded and that rightly claims the clearest of answers. And as I have framed the question in the first person, let me answer it in the same way; not, however, as giving a leaf from merely personal experience, but rather as the representative, for the time being, of the great household of faith.

And, as preliminary, let me say that my faith in the Bible is not the product of literary criticism. An entire section of Christian literature is devoted to the authenticity and the integrity of the books composing our Bible. These treatises are a very important part of the defences of Christianity; But I believed in my Bible before I had opened one of these books. Faith in the Bible is older than biblical criticism. Criticism is a modern science, whose history is measured by decades; faith in the Bible as the Word of God counts her age by centuries. However confirmatory the results of modern criticism have been, and may still be, it still remains true that faith in the Bible is more ancient than criticism, and that, therefore, the former is not born of the latter, nor dependent on it. Criticism may be the buttress of faith, but is certainly not its foundation. Faith is also more wide-spread and universal. Only a few are at home in the realm of scientific criticism; but faith in the Bible is the universal life of Christendom. I do not owe my faith in the Bible to the industry of Christian scholars.

If I trace my faith to its birth, I must say that I believe in the Bible because my mother believed in it. As soon as I could understand anything, I recognized in the Bible something peculiar and divine. I inhaled this faith as I inhaled the air; it was the atmosphere in which I was born and reared. I believed in the Bible as confidently as I believed in my mother's love; yea, I learned to believe in the Bible because it was my mother's treasure. Nor is this explanation sentimental. Nothing in all this world is so jealous of truth and purity as motherhood. No mother wants her child to be deceived or depraved. And when Christian mothers choose the Bible as a parting gift to their sons and daughters and commend it with their dying breath, that testimony is one not to be lightly regarded. I know there is a sneer against young men who are tied to their "mother's aprons." I would there were more such captives. For were we only true to our mothers, we should be better men. I believe with Carlyle, that we need to get back into our long clothes and our cradles. And, therefore, I am not ashamed to say that my faith in the Bible is the heritage of a Christian home.

But that inherited faith has been abundantly confirmed. To the faith rooted in personal confidence, I have added the

faith fibred on personal conviction. I have found that my mother's faith rested on a rock whose granite depth no hostile leverage can reach.

My faith in the Bible has been justified and confirmed by its very structure. The Bible is confessedly one book, not only formally, but really, though made up of sixty-six pamphlets, composed by not less than forty writers, scattered over a period of not less than sixteen hundred years. These writers were of every grade of culture, and moved in the most opposite spheres of life. Kings and fishermen are on the roll. Yet is there but one type of doctrine and morality, unfolding more and more, until in Jesus Christ its completeness is reached. In every sense is it true that "the testimony of Jesus is the spirit of prophecy." We need no cramping and cramped typology to prove this. The Messianic spirit and outlook is the very life of the Old Testament, as clearly as "Christ and Him crucified" is the theme of the New. Whence comes this unity of Moses and John, a unity in which John completes the building whose foundation Moses laid sixteen hundred years before? One of Michael Angelo's most gigantic achievements was the dome of St. Peter's. It was nearly fifty years in building. The great architect had been dead nearly thirty years when it was finished. But he left such complete models that the work could be completed. No models, however, were left by the earlier writers of the Bible for the guidance of the latter; yet have all so wrought together that the most perfect symmetry is the result. The Bible is one book, and its unity is of the highest order, the unity of an orderly growth; that unity is not the result of one guiding human mind; it postulates the guidance of God, who alone can as easily bind together sixteen centuries in the unity of revelations as the twenty-four hours of a day.

My faith in the Bible has been confirmed by its faithful portraiture of human life. The Bible is true, because it is so faithful. It deals not in romance, but in facts. It pictures men and the world as they are. Its people are of like passions with ourselves. Its bad men are not wholly without moments of better impulses. Its good men are not without their serious blemishes, for which they are chastened, and over which they sorrow with bitterness. What I find in the Bible I see in the world to-day—the same passions, fears, ambitions, sins, hopes. There is nothing artificial, fanciful or strained. The Bible is a photographic copy of human life, and the fidelity of this delineation is very high proof of its uniform integrity.

My faith in the Bible is confirmed by the purity and consistency of its doctrines and precepts. It proclaims the unity, the infinite excellence, and the essential fatherhood of God, the universal brotherhood of man, and the living relation between holiness and blessedness. It is a great text-book of righteousness preaching that as the glory of God, the basis and security of moral government, the secret of the new heavens and the new earth. The Ten Commandments and the Sermon on the Mount never came out of the fires of human meditation; they have too pure a ring for any other than divine origin. Holiness is the universal moral imprint of the Bible; and that proclaims its origin and attests its truth.

My faith in the Bible has been confirmed by the fruits it has produced. It has made good men and women. It has made motherhood sacred. It has made the cradle a sanctuary. It has purified the home. It has been the friend of the poor and the enslaved. It has recognized and respected the image of God, whether carved in alabaster, copper or ebony. It has produced the grandest literatures. It has organized great and varied charities. It has breathed new life into a dead world, whose corruption seemed hopeless, and it has produced the most glorious and fruitful of all historic civilizations. The tree is known by its fruit.

My faith in the Bible is confirmed by the absence of even an attempt on the part of its enemies to surpass and so displace it. If it be only human, let the men of our day, with all the accumulated culture of two hundred generations, improve on the work of Jewish peasants and

of Galilean fishermen. The sun will easily and certainly retain his primacy until some brighter luminary banish him from the skies. And there is only one way of subverting the Bible we have, and that is, to give us a better one.

Finally, my faith in the Bible is confirmed, in personal experience, by the adequacy of the good news it brings. It speaks of pardon, adoption, comfort in sorrow, grace to help, victory in death, life everlasting. This bread satisfies the soul's hunger; this river of salvation quenches the thirst; this armor of God is invulnerable; this sword of the Spirit is double-edged and invincible. Does any one tell me this bread is a stone, this water bitter, these defences unreliable? I know better; for I have tried them all, and I never found them wanting. Sweeter grows this bread, more refreshing this water, mightier this wall of fire. Where I fainted once, I am strong; where I trembled, I shout and sing. I believe in the sun even when I do not see it, because it lights my way and warms me. And I believe in the Bible, because it makes every dark place radiant, and fills me with the very joy of Heaven.

And so, with eager heart and confident assurance, I pass the torch my mother placed in my hands to the hands of my children and my friends.

JOHANN AUGUST WILHELM NEANDER.

By Gideon Draper, D.D. (Methodist).

No. II.

Neander was called to the University of Berlin in 1813. Amid the smoke of battle on the Western Continent and in Europe, he entered upon his quiet life-labor, secluded from the world, his influence ever widening and extending among the nations and through the ages. To evade French troops he made a detour through Bavaria, *en route* for the northern capital. Nuremberg was visited on the way, most charming city of the olden time, made immortal by Hans Sachs, marvellous artist in wood and bronze, whose memory and whose resting-place are sacredly cherished by the Nurembergers of to-day. There Neander made the acquaintance of the distinguished Hegel, Director of the Gymnasium, who was to become such a potent factor in the realm of philosophy.

Prussia, at that early date, was renowned for its military prowess in securing and defending its own independence, and in its care for the moral welfare of the people. The state evinced an advanced interest in the education of its subjects, and the government conferred marked distinction on men of learning. It was the seed-sowing for the Prussia of to-day, which has conquered surrounding nations and unified Germany under its own Emperor-king. By reason of the political uncertainty of the times, His Majesty, upon the advent of Neander to Berlin, had caused the salaries of professors and teachers to be paid a year in advance. Neander never forgot this signal, royal mark of appreciation of men of letters. Berlin, to which the youthful professor was called, was no provincial town. Although of modern growth, an upstart amid historic European capitals, it was the centre of military, literary and national life. Built on a desolate, sandy plain, on the banks of the small, sluggish Spree, removed from the sea, it surprises by the selection of location, and by its marvellous development. Notwithstanding its natural disadvantages, Berlin is one of the finest cities in Europe. In art and letters and names of renown, it vies with the proudest of the world's centres. Its Thiergarten or park, in the very heart of the town, with its twelve miles of circumference, shaded by venerable trees, beautified by flowers and shrubs, watered by cooling streams, affording an endless variety in walks and drives, is unsurpassed. The main avenue leading to it through the Brandenburg Gate, in imita-

tion of the Propylæum at Athens, but on a larger scale, Unter den Linden, taking its name from the four rows of immense lime trees, with its carriage and equestrian roads, and wide, shaded, seated promenade in the midst, has upon its sides noble specimens of architecture. The Palace, the Royal Library, the Museum, the Dom-Kirche or Cathedral, and other imposing structures, are the ornament and pride of the new, imperial capital. In this immediate vicinity, on the Unter den Linden, is situated the University, formerly a royal palace. It is large and commodious, with enclosed grounds between its two wings in front, and a botanical garden in the rear. It was amid these surroundings, and under intelligent, liberal, royal patronage that Neander commenced his more noted and public career as theological lecturer and teacher. The environment stamped its impress on the man. No situation could have been more favorable for his independent, exclusive, soul-absorbing life-work. Circumstances, if they do not have a creative, have a developing power. For thirty-eight years he was here to toil for his Master, for the Church and for the world. Schleiermacher, De Wette, and Marheineke were his colleagues.

Neander as a Lecturer.—His was a marked personality in appearance and address. Surviving pupils give eye-pictures of the master they so much revered. He would walk swiftly to the center of the great auditorium, where his desk stood. His pale face gave proof of earnestness and thoughtful seriousness. An open desk revealed his ungraceful manner. Awkward, lost in his discourse, bowing his head over his notes, supporting himself on one hand and pounding the desk with the other, he presented an ungainly and even grotesque appearance. But all was forgotten in his burning thoughts and soul-ardor. A hushed solemnity pervaded the class-room. The student soon came to love and revere his soul-moved and soul-moving teacher. He would not change his strange exterior, but admired the originality of the impassioned, self-forgetful expounder of highest truth. Neander speedily obtained celebrity as a lecturer. Even Schleiermacher had a limited number of auditors compared with the great throngs that went to hear the Christian Jew. Students flocked to him not only from all parts of Germany, but from the most distant Protestant countries. Many Roman Catholics were among his hearers, and it is said that there is scarcely a great preacher in Germany, who has not, more or less, been influenced by him. No professor, perhaps, was ever so much loved by his students. He used to give to the poorer ones tickets to his lectures, as well as additional benefactions. Möhler, the distinguished Roman polemic, was one of his hearers. He says of him: "Neander embraces every thing, even to the most profound. What study of original authorities, what judgment, what deep religiousness, what earnestness, what clearness and perception in the representation! How living, how attractive is the picture of the times which Neander delineates! In how masterly a manner does he describe the ruling spirits of their times—with what undeviating justice! Neander's prelections will be ever memorable to me; they will have decided influence in my Church historical labors. His private life is pervaded by enlightened piety; his character is lovable and unassuming in the highest degree; he knows in Berlin no street but that which leads him to the University; he knows no persons but his professional colleagues, and has the regard and reverence of students, teachers and the government." Jesus-love dominated the heart of Neander. He dwelt on the name of his Saviour, upon His words and His deeds, with holy fervor, and kindred emotions were stirred in those who listened. His lectures extended not only over Church history and history of doctrines, with a philosophy of Church history, and over the greater part of the New Testament, but also over dogmatics, the contrast between Protestantism and Catholicism, Christian ethics and its history. Neander's motto, "*Pectus est, quod theologium facit*," "the heart makes the theologian," is the key to his entire theological system and life-career. His creed is called in Germany, "Pectoralism," by reason of

the soul-basis of his faith. Christ, in His inner spirit and in all His fulness, is the centre of his character and of his doctrine. The barrenness of Judaism is done away by him, and the emptiness of rationalistic criticism is swept away by a living, spiritual Christianity. Neander is believed to have contributed, more than any other single individual, to the overthrow, on the one side, of anti-historical rationalism, and, on the other, of dead Lutheran formalism in the German Fatherland.

(To be continued.)

Sunday School Cause

LIGHT ON THE INTERNATIONAL LESSONS.

By Joseph Sanderson, D.D. (Presbyterian), New York.

November 2, The Temple Dedicated.—I. Kings viii., 22-36. **1884.**

The temple took about seven years and a half to construct, was completed in the month Bul (our October or November), in the eleventh year of Solomon's reign, and about 1005 B.C. It is supposed by the best writers that its dedication took place at the Feast of Tabernacles, about one month before the completion of all its detail. Many churches in our own day are opened for worship before all details are finished.

I. The dedication ceremonies. These were conducted on the most magnificent scale, and in the presence of an immense audience. Every town and village were largely represented. The dignitaries of the state and Church were in the procession, with "Solomon in all his glory" at its head. Innumerable burnt-offerings opened the ceremonies. One procession from Gibeon, with the relics of the old tent and its furniture, joined another procession from Mount Zion with the ark of acacia wood—containing only the two tables of stone on the shoulders of the Levites; all moved to the sound of four thousand singers and musicians arrayed in white linen and chanting probably some of the Psalms. The twenty-fourth Psalm seems the most likely one to be used when the procession arrived at the portals of the temple. The ark was placed under the extended wings of the cherubim in the Holy of Holies. It is left in darkness. And now an outburst of music is heard from the singers and performers, while the whole multitude take up the refrain, "For He is good, for His mercy endureth forever." The temple is presently filled with the cloud, the emblem of Jehovah's presence. God had taken possession of the temple. His presence was its consecration.

II. The dedicatory prayer—General petitions. Vs. 22-30. Solomon acted as both priest and king—blessed the people who stood reverently before him outside the temple. Solomon stood on a brazen scaffold about four and a half feet high, in the midst of the court before the brazen altar of sacrifice. This altar before the temple reminded the people of their sins and the sacrifices assured them of forgiveness. The king knelt and as the nation's representative led them in prayer, while he stretched forth his hand to heaven. This is the attitude of earnest prayer in the East. It is both natural and appropriate. V. 23. He addressed the God of Israel and praised Him—unequalled, faithful to all who truly serve Him, (v. 24) acknowledges that one promise has been fulfilled, (v. 25) asks Him to fulfil another and (v. 26) to dwell forever in this house. V. 27. While Solomon admits that God was in His temple, yet he acknowledges God's omnipresence and infinity. V. 28. He pleads that God will hear this and all future prayer of himself and people, (v. 29) that God would look for petitioners where he had recorded his name, and hear all, everywhere, who stretched out their hands toward it and forgive them.

III. The dedicatory prayer—Special petitions. Vs. 31-36. There are seven of these petitions. The first (vs. 31, 32) asks to punish false swearers and oath-breakers—that God's name might be hallowed and impiety and falsehood discouraged. Vs. 33, 34. The second asks that captives taken in war may be brought to repentance, be forgiven and restored to their land. Vs. 35, 36. The third asks that in time of drought, the cry of the penitent be heard and rain sent. The fourth, fifth, sixth

and seventh petitions are not included in this lesson.

IV. The answer to the prayer. II. Chronicles vii., 1–22; I. Kings ix., 1–9. When the king concluded, the cloud grew brighter, fire consumed the sacrifices, the priests stood awe-struck, the whole people fell on their faces and praised the Lord. Sacrifices of unusual grandeur followed, a fourteen days' feast, and a dream of Solomon in which God assured that a blessing was granted, but its continuance depended on the obedience and piety of the nation. We should dedicate to God not only our churches, but our bodies, and if this is done in the right spirit, He will fill them with His presence. God is always ready to answer true prayer.

November 9, The Wisdom of Solomon.—I. Kings x., 1–13. **1884.**

Solomon, like many other rich men, continued to add house to house, after the erection of the temple, and to send his ships to distant lands. His fame extended far and wide, causing many to come and visit him. Among these was the Queen of Sheba.

I. The visit of the Queen of Sheba to Solomon. V. 1. Sheba was probably a wealthy region in Southern Arabia, on the Red Sea. Although the name of the queen of this country is unknown, she was a real person, for she was referred to by Christ as such in Matt. xii., 42; Luke xi., 31. She had heard in various ways about the wonderful palaces, gardens, structures, etc., Solomon had built, and of the way in which he had honored his God by erecting for His worship a magnificent temple. Her object in visiting him was to make personal observation and to test his wisdom. Many make long voyages and journeys to get riches, but few to get wisdom. She came to the very city where Solomon was, probably one thousand five hundred miles by the slow process of a camel's pace, taking about seventy-five days for the journey and the same for the return. The journey must have been very long, fatiguing and perilous, especially for a woman with vast treasures in her cavalcade. She brought with her a great train of camels, with much spices and gold—the products of her country and what Solomon very much needed for his great and varied undertakings. Do we give as generously to Christ as she gave to Solomon?

II. What the Queen of Sheba saw of Solomon's wisdom. Vs. 3–5. Everything the queen saw and heard was evidence of Solomon's wisdom. He answered all her questions. Eastern people are proverbial for asking many curious and perplexing questions. We do not know what her questions were. She may have heard of his decision about the ownership of the child, heard of his written proverbs and songs and how well versed he was in natural science. She at least saw many things which manifested his wisdom, viz.: "*his house*," a range of palaces, more or less connected, with great gardens displaying every triumph of horticultural art; *his public works*—the temple for worship; the aqueducts, for supplying the city and the worshippers at the temple with water; *the fortresses* protecting not only Jerusalem, but each of the twelve tribes in their territory; some of these fortresses were splendidly ornamented and hung round with hundreds of shields and bucklers taken from mighty men; *the commerce* both by sea and land, carrying evidence of Solomon's power and wisdom, and gathering treasures for his use; *the army*, into which he had introduced chariots and cavalry famous throughout the land; "*the meat at his table*"—the great variety of the food (I. Kings iv., 22–23), and the costly furniture; the rooms for the courtiers in attendance, for the state officers, their rich and costly dress furnished by the king, and the arrangements made for supplying the king with his wine; and the causeway bridging the deep ravine that separated the palace from the temple, along which Solomon passed on his way to worship in the temple. At the sight of all these things the Queen of Sheba was perfectly amazed.

III. The effect of Solomon's wisdom on the Queen. Vs. 6–13. This was the queen of probably the richest country in the ancient heathen world, yet she acknowledged her amazement, confessed that the reality far exceeded the report, and ascribed the glory to the God of Israel who had imparted such things to Solomon. She may have become a convert to this God, but we do not read of her making any contribution to His temple. She expressed her feelings regarding the happiness of His servants, acknowledging Jehovah as the God of Israel and the promoter of Solomon to such honor, not for his own ease or honor, but for the good of his people. Her gifts (v. 10) amounted in gold to about three and a half millions of dollars, a vast quantity of spices, precious stones and various other

things for use and ornament. V. 13. Solomon gave her in return like a king, munificently, not only what she asked but much more abundantly. What an illustration there is in this lesson of man's duty when he has heard of God's wisdom and riches. Go to Him and enquire; He will answer every question. Acknowledge Him, give yourself to Him, and He will load you with His benefits.

November 16, **Solomon's Sin.**—I. KINGS xi., 4–13. **1884.**

We have seen in the last lesson the culminating point of Solomon's glory. He is now about fifty or fifty-five years old and has reigned about thirty or thirty-five years.

I. The occasion of Solomon's fall. V. 4. There was a strange union of simplicity and oriental luxury in his kingdom. Solomon began to be overcome with luxury and indulgence and imitated the orientals in establishing a magnificent harem—gathering into it seven hundred wives and three hundred concubines. In this he disobeyed God (Deut. xvii., 17; Deut. vii., 1–4).

II. Solomon's sin. Vs. 4–8. His sin consisted first in taking a plurality of wives, and then in permitting them to render him indifferent to the strict and exclusive religion of Jehovah. He did not forsake God's worship nor omit his offerings (I. Kings ix., 25), but he gave sanction to false worship and had not his heart entirely devoted to the Lord. The sins which led to his decadence were polygamy, evil companionship, extravagance, oppression, idolatry, a false tolerance for false religions, encouragement of immorality and cruelty, thus dishonoring and insulting the one true God. He built altars for idols where his wives could worship them with cruel and impure rites. Every hill about Jerusalem was a chapel of devils; the smoke of sacrifices to them rose close to the smoke of sacrifices to Jehovah, and the devils' priests at their worship could be seen by the priests serving Jehovah in Jerusalem.

III. Solomon's punishment. Vs. 9–13. God's indignation must be against wrong and must punish it. Solomon had been specially favored by two interviews with God, who had conferred on him great gifts, and warned him of the judgments that would befall him for their abuse. V. 10. He had also sinned against a clear and unmistakable command. Now God by the mouth probably of some prophet assures him (v. 11) that, despite all his fortifications, his kingdom would be rent and his successor would be one of his servants. The reason assigned for the punishment is, that Solomon "had gone after other gods;" all other wrongs of which Solomon had been guilty grew out of his defection to Jehovah. The punishment was to have two limitations: it would not occur during Solomon's life and the disruption of the kingdom would only be partial. God always remembers mercy in the midst of judgment. V. 13. God mentions two reasons for this leniency: because of David's goodness and the promises made to him (II. Sam. vii., 13–16), and because the temple and the Shechinah were in Jerusalem. Many kingdoms are spared the severity of judgments, for the sake of the interests of religion. There is always a gateway through chastening to God's forgivenness. No living man is secure from falling; sin has always in it the germ of punishment. There are many hindrances to sin. Heed them. The consequences of disregarding them may be fatal.

November 23, **Proverbs of Solomon.**—PROV. i., 1–16. **1884.**

The book which bears the name of this lesson was nearly all written by Solomon in middle life, and about 1000 before Christ. It shows that the Bible requires us to use common sense and discretion in all the affairs of life. Each proverb is a little gospel.

I. The title of the book. V. 1. A proverb is a pithy saying, concisely expressing some well established truth. These proverbs were by a wise observer giving maxims for conduct. The observer is Solomon who did not practice them all himself, but his failure to do so gave him the sad experience of their worth. He had inherited good natural qualities and had been well trained, for he was David's son, and he had ample opportunity for a wide range of observation, for he was a king of God's chosen people.

II. The object of the book. Vs. 2, 3. Its object is to show the best use of the best means for the best ends. Piety is the chief thing, and around it and accom-

panying it are all these qualities, acquirements and requirements spoken of in these verses. These combine our whole duty to ourselves, to others, and to God.

III. The persons for whom it is designed. Vs. 4–6. These are three classes of persons—the inexperienced and simple-hearted; those who need self-control and discretion and the one who is not conceited, is intelligent, willing to learn and to practice what he has attained. This man will have continual joy in his new acquisitions.

IV. The way of wisdom. Vs. 7–9. The first way is the fear of the Lord. This is that reverence of Jehovah as God which leads us to worship and obey Him. This is the way to know God. He will reveal Himself more and more to such. The stupid and the indifferent to God's character and government despise this way. Here is a lesson that should be deeply impressed—driven home. V. 8. The second way is obedience to parents. A teacher should act the part of an affectionate parent towards his pupils. God honors His own ordinance—the family. Parents rank next to God. Mother and father stand on the same platform and both should be obeyed. They have God's authority for the inculcation of wise precepts—and these precepts obeyed will be the child's best crown and ornament. He will be conspicuous and admired for his virtues.

V. The need of wisdom. Vs. 10–16. Evil companionship (vs. 10–12) is the first great danger that besets the young and inexperienced—enticements to evil are manifold, but the resistance to all of them must be resolute and prompt. The invitation not only to highway robbery must be spurned, but also to the ways of the drunkard and the unclean, for they also tend to ruin both here and hereafter. These inviters promise (v. 13) that their work will be so sudden and complete that none will be left to tell the tale (v. 11). Abundant rewards of villany are promised (v. 12). They want to "pool" their money and their plunder. The inexperienced will thus have an equal advantage with the veterans in crime. V. 15. Avoid their conversation, courses, company. Have nothing to do with them. Run away.

November 30, True Wisdom.—PROV. viii., 1–17. **1884.**

This is a good object-lesson. Wisdom, arrayed in her beautiful, chaste, modest robes, is standing in the place along which multitudes must pass, urging upon them her message.

I. Wisdom urged upon every human soul. Vs. 1–5. God is personated by wisdom in this beautiful passage. As Christ is God, He is here offering Himself to sinners. The purity and serenity of wisdom suggest the female personification. Wisdom cries; she will be heard. She needs a loud voice; for some are asleep, some are hard, some a long way off. She is not ashamed of what she is doing; stands in an open public place, on the highway. She is pointing out the right way. She is the true finger-post. She takes various positions to declare her message, in places where men congregate and at the door of the individual heart. She addresses all men without exception (v. 4). It is the "whosoever" of the Gospel. She calls (v. 5) both the undecided and easily led, and those who have chosen unwisely and have begun to tread in the ways of sin and folly.

II. Reasons why wisdom's offer should be accepted. Vs. 6–16. First reason: She commends herself by her own excellence (v. 6). The things she urges are fit for princes and plain and intelligible to all. Second reason: She speaks only what is true (v. 7). Things as they are—not painted falsehoods—these are an abomination to her. There is no crafty twisting of truth and error, but everything that comes from her lips is straightforward. Third reason: She is easy to understand (v. 9). There are no big words and no circumlocution in the utterances of wisdom. All who seek the light of the Holy Spirit will be enlightened by them; those who follow on to know the Lord shall know Him. Fourth reason: Her value (vs. 10, 11.) This wisdom has no root of evil like money. This is choice gold—unalloyed. Wisdom is better than gems. Fifth reason: Her companions (v. 12). These are practical tact and insight needed for the duties of life; she abides with these. Sixth reason: Her wise guidance (v. 12.) She will guide how to do God's work in the best way, and direct in the best methods of doing business and meeting the emergencies of life. Seventh reason: Her avoidance of evil (v. 13.) She hates self-exaltation, the haughty disdain of others, all wicked customs and courses and all

false doctrines, bad counsels, and deceits. It is a characteristic of true religion to hate bad things. Eighth reason: Her help in the affairs of life (v. 14). She gives good advice without any corrupting taint; she is fully cognizant of all affairs, and has the power to conquer all difficulties. "He always wins who sides with God." No true ruler among men can do right without her. Ninth reason: She can be obtained by all who choose (v. 17). She is delighted to have people love her—will bless them and dwell with them; and those who seek her early in life and diligently with their whole heart, soul, mind, and strength will surely find her. There would seem to be inducements enough, many and varied, offered here to constrain all to listen to wisdom's voice, to accept her invitation and to be guided by her to glory.

QUESTIONS OF THE DAY

Manner of Keeping the Sabbath.

By Bishop John Charles Ryle, D.D. (Episcopal), Liverpool, England.

No. III.

Concerning the *manner* in which the Christian Sabbath ought to be kept, I think it desirable to say a few words.

This is a branch of the subject on which great difference of opinion exists. It is one on which even the friends of the Sabbath are not thoroughly agreed. Many, I believe, would contend as strongly as I do for a Sabbath, but not for the Sabbath for which I contend. But in a matter like this I can call no man master. My desire is simply to state what appears to be the mind of God as revealed in Holy Scripture. What, then, appears to be the will of God about the manner of observing the Sabbath Day? There are two general rules laid down for our guidance, and by them all questions must be decided.

One plain rule about the Sabbath is, that it must be kept as *a day of rest.* All work of every kind ought to cease as far as possible, both of body and mind. The Fourth Commandment says, "Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates." Works of necessity may be done. Our Lord Jesus Christ teaches us this, and teaches also that all such works were allowable in the Old Testament times. "Have ye not read," He says, "what David did?" "Have ye not read that the priests in the temple profane the Sabbath and are blameless?" (Matt. xii., 5.) Whatever, in short, is necessary to preserve and maintain life, whether of ourselves or of the dumb creatures, or to do good to the souls of men, may be done on the Sabbath day without sin.

The other great rule about the Sabbath is, that it must be *kept holy.* Our rest is not to be the rest of a beast, like that of the ox and the ass, which have neither mind nor soul. It is not to be a carnal, sensual rest, like that of the worshippers of the golden calf, who "sat down to eat and drink, and rose up to play." It is to be emphatically a holy rest. It is to be a rest in which, as far as possible, the affairs of the soul may be attended to, the business of the world to come minded, and communion with God and Christ kept up. Not least, it is a rest in which we must be ready, according as we have opportunity, to work for the souls of others. In short, it ought never to be forgotten that it is "the Sabbath of the Lord our God." (Exod. xx., 10.)

I ask attention to these two general rules. I believe that by them all Sabbath questions may be safely tested. I believe that within the bounds of these rules every lawful and reasonable want of human nature is fully met, and that whatsoever transgresses these bounds is sin.

I am no Pharisee. Let no hard-working man, who has been confined to a close room for six weary days, suppose that I object to his taking any lawful relaxation for his body on the Sunday. I see no harm in a quiet walk on a Sunday, pro-

vided always that it does not take the place of going to public worship, and is really quiet, and like that of Isaac. (Gen. xxiv., 63.) I read of our Lord and His disciples walking through the cornfields on the Sabbath Day. All I say is, beware that you do not turn liberty into license—beware that you do not injure the souls of others in seeking relaxation for yourself—and beware that you never forget you have a soul as well as a body.

I am no enthusiast. I want no tired laborer to misunderstand my meaning, when I bid him to keep the Sabbath holy. I do not tell any one that he ought to pray all day, or read his Bible all day, or go to church all day, or meditate all day, without let or cessation, on a Sunday. All I say is, that the Sunday rest should be a *holy rest.* God ought to be kept in view. God's Word ought to be studied. God's house ought to be attended. The soul's business ought to be specially considered. And I say that everything which prevents the day being kept holy in this way ought as far as possible to be avoided.

I am no admirer of a gloomy religion. Let no one suppose that I want Sunday to be a day of sadness and unhappiness. I want every Christian to be a happy man. I wish him to have "joy and peace in believing," and to rejoice "in hope of the glory of God." I want every one to regard Sunday as the brightest, cheerfulest day of all the seven. And I tell every one who finds such a Sunday as I advocate a wearisome day, that there is something sadly wrong in the state of his heart. I tell him plainly that if he cannot enjoy a "holy" Sunday, the fault is not in the day, but in his own soul.

I can well believe that many will think that I am setting the standard of Sabbath observance far to high. The thoughtless and worldly, the lovers of money and lovers of pleasure, will all exclaim that I am requiring what is impossible. It is easy to make such assertions. The only question for a Christian ought to be, "What does the Bible teach?" God's measure of what is right must surely not be brought down to the measure of man. Man's measure should rather be brought up to the measure of God.

I want no other standard of Sabbath observance than that which is laid down in the Fourth Commandment. I want neither more nor less. It is a rule which has been sanctioned by the Prayer-book of the Church of England, the writings of all the leading Puritans, and the Scotch Confession of Faith. No English churchman, no Scotch Presbyterian, no nonconformist who walks in the steps of his forefathers, has any just right to find fault with it.

Last, but not least, I want no other standard of Sabbath observance than that to which a calm, rational reflection on things yet to come will lead every sober-minded person. Are we really going to die one day and leave this world? Are we about to appear before God in another state of existence? Have we any hope that we are about to spend an endless eternity in God's immediate presence? Are these things so, or are they not? Surely, if they are, it is not too much to ask men to give one day in seven to God. It is not too much to require them to test their own meetness for another world, by spending the Sabbath in special preparation for it. Common sense, reason, conscience will combine to say, that if we cannot spare God one day in a week, we cannot be living as those ought to live who are going to die.

(*To be continued.*)

AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY.

The fifth and sixth Summer Schools of the Institute were held at Key East and Richfield Springs, consisting at the former place of five lectures, and at the latter of eight. Both were better attended than last year, and showed an increasing interest in the work.

At the annual meeting Rev. Dr. Charles F. Deems was re-elected President, Mr. McDowell, Treasurer, and Mr. Davis, Secretary. The Vice-presidents were also re-elected. In the Board of Trustees, General Clinton B. Fisk and Owen O. Schimmell, Esq., take the places respectively of

Rev. Drs. Deems and Bradford, who resigned.

Rev. Dr. Deems delivered the annual address, on the "Field of To-day; a View of the Progress of Christian Thought and Christian Work during the Year." The following letter will explain what occurred after the delivery of the address:

KEY EAST, N. J., August, 1884.

While listening to the arguments so ably brought forward by Dr. Deems in his annual address at the Summer School of Christian Philosophy, to set forth the prosperous condition of our religion in this and other Christian lands, I could not but feel that if this discourse were published and circulated among educated natives in India, it would do good, as these young men are being brought by gross misrepresentations to the erroneous belief that Christianity is dying in Christendom. When his address was over I stood up, stated my convictions, and requested the Institute to arrange to have it printed here, and circulated in India along with other select papers read under the auspices of the Institute. As the Institute cannot do so for want of funds, I beg to solicit in behalf of my educated countrymen, subscriptions and donations fitted to raise up a permanent fund, such as may ensure the circulation in India, as well as in Christian lands, of the very valuable literature which is growing up under the auspices of the American Institute of Christian Philosophy.

RAM CHANDRA BOSE.

The School at Richfield Springs was even more fully attended than last year. At the closing meeting the following letter was read from the Right Rev. Bishop Harris, of Detroit:

RICHFIELD SPRINGS, Aug. 25th, 1884.

MY DEAR SIR:

I cannot leave Richfield Springs without expressing the great gratification and interest with which I have attended the sessions of the Institute of Philosophy, and my sincere regret that I cannot be present at the annual meeting and at the sessions that are to follow. It seems evident to me that the best hopes of the founders and promoters of the Institute are being realized, and that a still larger measure of usefulness will be filled by it in the near future. For myself I beg to say that I will esteem it both a duty and a privilege to do all in my power to further the good and beneficent work which it has undertaken.

With grateful acknowledgments to you and all the officers for your thoughtful courtesies, I am

Very sincerely yours,

SAMUEL S. HARRIS.

REV. DR. DEEMS,
President American Institute
Christian Philosophy.

[All communications in regard to *Christian Thought* should hereafter be addressed to *Christian Thought*, 4 Winthrop Place, New York, as I have transferred its publication to the American Institute of Christian Philosophy. E. B. TREAT.]

HELPFUL HINTS FOR WORKERS

Wakefulness and How Avoided.

BY DANIEL LEWIS, M.D., NEW YORK.

No. III.

We have now considered the nature and phenomena of natural sleep and some of the causes of its opposite, wakefulness, and its consequences; and now let us inquire into the means within our reach for avoiding them. In enumerating the conditions necessary for healthy sleep as well as the causes of wakefulness already mentioned, some of the requirements of the case have already been suggested. In many instances, disease is the cause of wakefulness, and in such cases consult your physician. He will be able to show you where the first break in nature's law of periodical rest occurred, and what organic or functional disease may be a potent factor in preventing sleep. Instead

of your brain and nervous system being the cause, it may be your stomach or your liver, or, in the language of Oliver Wendell Holmes, it may be congestion of the portal circulation—an expression which he used to recommend for the purpose of befogging the minds of his patients when he could not give a rational answer to their troublesome questions.

In regard to eating it may be said that a moderate degree of digestive activity is conducive to sleep. A certain amount of extra blood is required by the stomach, and a resulting diminution in the brain circulation gives us the state of anemia of the brain which, as we have already seen, is the condition during sleep. Hence it is often well to take a small amount of light food upon retiring, especially if much physical or mental work has been performed since the evening meal. A glass of milk at bedtime is an excellent sleeping draught in such cases.

I have known several patients who have fallen asleep readily upon retiring and wakened again after a few hours and been unable to get to sleep until they took something into the stomach. All they required was to take a cracker or piece of bread with them, and when they awoke to eat it, and a quiet sleep would be the result. This recommendation does not apply to intemperance in eating late at night, which requires so much effort on the part of the stomach to digest that an abiding sense of uneasiness and pain over the region of the stomach, and oppressive dreams, cause the condition popularly known as nightmare.

What but nightmare or wakefulness would you expect where a man, just before retiring, consumes eight raw oysters with salt, pepper, and lemon-juice, then a nice French chop with fried potatoes, radishes, celery, bread and butter, green corn, a wing of fowl, cranberry sauce, pickles, apple-pie, cheese, chocolate ice-cream, jelly-cake, macaroons, a cup of coffee, a bottle of champagne, and a cigar? That is a copy of an order a young man, returning from the opera a few nights ago, gave at an uptown restaurant, and a young lady who accompanied him took nearly the same, excepting the cigar. If you will visit any restaurant in the city, between eleven and twelve o'clock at night, you will find it crowded with people indulging in such a species of gormandizing as I have here indicated. It is not at all strange that Dr. Milner Fothergill has named dyspepsia the American disease, and that our countrymen are, as a class, more often the victims of wakefulness than those of most other nationalities.

While speaking of intemperance in eating I must say something of intemperate drinking. It is almost universally believed that a stimulant before retiring is a promoter of sleep, and that is doubtless true within certain narrow limits. In some persons of advanced years, where the force of the heart's action does not carry the blood to distant organs perfectly, a little alcohol will be beneficial. But the border line between an equable brain circulation and an over-supply or congestion is so easily and imperceptibly passed, that wakefulness is very often the result of taking alcoholic stimulants. No one is secure against the evils of intemperance who drinks at all, and certainly total abstinence cannot be called an evil from a sanitary point of view or, I may add, from any other.

If you take a glass of beer or whiskey to produce sleep, the habit is very soon established, and soon the only sleep to be secured through those means is that sort of stupor caused by an overdose, which resembles apoplexy far more than healthy sleep. Alcohol produces and maintains a relaxed condition of the cerebral vessels, thus keeping them charged with blood, and of course wakefulness is the natural sequence. The victim vainly seeks repose, and finally, weary and exhausted, resorts again to his stimulant, until the prolonged loss of sleep induces *delirium tremens*, a condition the gravity of which can scarcely be overestimated.

With this danger staring me in the face, I would never advise the use of alcohol for wakefulness. There is no doubt that the wakefulness of night-workers, commercial men and brokers, to which I have alluded, is very frequently traceable to this cause, for their unnatural and immoderate activity exhausts the nerve-cen-

tres, and artificial strength is sought through drink, and so soon as any man relies on alcohol he is lost. All the concomitant evils of intemperance need not detain us here. Every one is familiar with them, as they surround us on every hand and are every one irredeemably bad. Society protests in vain against them, and the individual sufferer is powerless to reform. I have heard it said that a man who uses tobacco possesses one advantage over all others—cannibals will not eat him. I have yet to hear of even such a meagre compensation as that for the man whose every organ is saturated with alcohol. If there be any return for such a sacrifice of health, comfort and decency, I do not know where to seek for it.

Besides disorders of the digestion, almost any other disordered function may produce sleeplessness, and the treatment consists in finding out the exciting cause and removing it, and treating any secondary morbid changes which may have resulted therefrom.

(*To be continued.*)

Mission Fields

Religion Among North American Indians.

By Arthur Mitchell, D.D. (Presbyterian).

No. II.

Missions were indeed foreign when first started to these Indians. What was the condition of things in America in 1833? What was it in that day to go and spend one's life among the Indians on the Kansas River? In all America there were not then 1,000 miles of railroad. General Scott had just finished the Black Hawk War in Northern Illinois, Cleveland had 1,500 inhabitants, Chicago had not been heard of, and the log fort on Lake Michigan, the site of the present city, was farther from New York than the heart of the Turkish empire is now. Imagine, then, what must have been the distance and isolation of the devoted men and women who labored, not among the Indians in Illinois, but in the still remoter wilderness of Kansas, or Oregon, to be reached only after a terrific journey of four or five months of suffering and deadly peril.

These missions, too, have been among foreign, alien races. Their languages were not only to be learned, but missionaries had first of all a language to make. The barbarous tongues of these many tribes had never been reduced to writing, and their grammar was to be created. That work the missionaries achieved. Into all have been translated the most valuable portions of the Holy Scriptures, with hymn books, school-books, and the best of religious reading. In the case of many of the larger tribes, the Creeks, the Cherokees, the Choctaws, the Dacotahs, the entire Bible has been translated, after protracted years of toil. The missionaries have learned to preach and pray in these rude tongues, the only tongues in which the adult thousands could ever understand the message of salvation, or think its holy precepts and prayers.

And still this work is being carried forward by our Foreign Board. In the last five years it has sent to these red men sixty laborers. Last year seventeen were sent. There are now found one-tenth of its ordained missionaries and in all ninety-five men and women sustained by the Board among the Indians. Of these, fifty-three are teachers, and twenty-six native Indian preachers, converted and instructed under the labors of the missionaries.

For seven years past the Women's Executive Committee of Home Missions have also been doing good work among the Indians. The report for 1883 states that they are sustaining forty-seven teachers among them. Besides ourselves nearly every religious denomination in America has its missionaries in this vast field.

For fifty years, or up to 1860, no tribe to which missions had been sent by the American Foreign Board had ever been at

war with the United States. Many of the tribes brought under the influence of our missions have ceased to decline in number. Some have increased 10, 20 and even 50 per cent. The last mentioned increase is seen in the Senecas, of whom more than 600 have become communicants in the Presbyterian Church. From the fierce Sioux tribes 500 converts have been received into evangelical churches within three years. From the Choctaws 250 were received in one year of revival. Of the Nez Perces 184 were received into the Church in one year. In another year 120, and that by ministers who had once been driven from among them, and hunted through the forest after their comrades had been killed. These are the men, and such as these, whom the government has thought it necessary to spend $300,000,000 in fighting during the last fifty years, whose whole history for long periods, except as they have dealt with the missionaries of the Church, might be called one long record of wrong and massacre, of wrongs received, retaliated by massacre of their foes.

In all ordinary times the missionaries have dwelt among them undisturbed. Often they are welcomed. There are tribes asking and entreating for them now. One hundred new schools might be opened among them next year. "The government of the United States *owes* them 500 schools." Over $3,700,000 of the Indians' own money, due to them by treaty for their own lands, and by treaty to be expended in schools among them, is now lying idle in the vaults of the Treasury. The neglect of the government to fulfil its promises in respect to these schools is not mere neglect, it is *robbery*. Meantime the churches are doing their best, or are doing all that is done, to make amends for the atrocious wrongs committed still by Congress. The last school and mission opened by the Presbyterian Foreign Board, to which two of our ministers, and their wives, with two other ladies as teachers, have given themselves, is in Northern Montana, on the Upper Missouri, seventy miles from Fort Buford, one of the most remote and lonely spots in all our vast territory as far as access to white men is concerned. But here these missionaries have placed themselves in the immediate vicinity of the great Sioux and Blackfoot reservations, where is to be found the largest body of unevangelized Indians on the continent.

PRAYER MEETING SERVICE

Does God always Answer Prayer?

By John A. Broadus, D.D. (Baptist).

I remember many years ago one Sunday afternoon, far from here, I sat in an upper room by the side of a coffin in which lay the body of a dear child—no matter whose child. A small boy came to me with a deep feeling, and showing how far sometimes children penetrate into the deep mysteries of life and spiritual things, said to me: "Uncle, I want to ask you something." I said: "Well." Said he, "Does God always give us what we ask Him for?" And I hardly knew what to answer, and I said: "Why do you ask?" Said he, "Because I asked Him to spare my dear little cousin and He didn't do it, and I do not know what to think about it." The child touched bottom. We have all had the same difficulty. I said to him, "Suppose that your father should send you off to boarding-school, and should say to you, as he bade you good-bye, 'Now, if you want anything, just ask me for it and I will send it to you.' You do not suppose that he meant to say that he would send you anything that would not be best for you? Now, God says, 'Ask, and it shall be given you;' but He does not say that He will give us anything that is not best for us." And I said, "Does that help you any?" And he said, "I think I see." Now that is just as far as I have ever been able to go: "I think I see."

But do you not see, dear friends, that

right here is the very privilege of praying to God? Why, if God should give us everything we ask Him for, the very best and wisest of us would almost be afraid to pray. How many times good people have prayed for certain things and they did not get them. Many years afterwards they saw that it would have been a thousand pities if God had given them what they asked for. When we shall climb the shining steeps of heaven and from the light of the eternal world look back on this enigma of human life, we shall have nothing for which to praise God more than for not having given us everything for which we asked Him here on earth. He knows *how* to give. He sees what is best. So what first may seem one of the greatest discouragements, may be a blessing in disguise.

Christian Edification.

God's Work and its Unfailing Results.

By John Hall, D.D. (Presbyterian), New York.

God has given us our powers of body and mind, and He means that we should use them. He never favors indolence, laziness, inactivity; He means that we should work. Meditation is good in its place, so is self-examination in its place, so is instruction in its place; but work has its place also—"always abounding in work." But this is the work of the Lord. It is not mere activity, it is not mere spontaneous exercise of vigorous powers of which we happen to be conscious, and the very exercise of which brings us pleasure; it is the work of the Lord that He enjoins; work that will glorify Him; work that will be upon the line of His working; work that we do for His sake; it is activity—it is Christian activity; it is toiling—it is toiling for God; it is working with the eye fixed upon Him, as though we said, "O, Lord Jesus, this I do for Thee!" Now, the counsel is that we are to be in the work of the Lord; not only that—we are to be abounding in it, not doing it now and then, when we have a mind to, when we happen to be in the mood, when our friends pat us upon the back and applaud us, when it is a little creditable, when it is the conventional or fashionable thing; not that, but "abounding" in it, always abounding in it, whether it is popular or unpopular, whether it is fashionable or unfashionable, whether it is agreeable or irksome, whether it pleases us or does not please us, always abounding in it, with all the powers that we have—influences, words, works, means, examples; everything that we can set in motion in obedience to God's will, we are to set in motion that He may be glorified. "Always abounding in the work of the Lord." Now, it is quite true (I thank God that it is true), any services in our most ordinary walks of life can be transformed into service of God. To sell in the store; to make an agreement; to carry a message; to transact a piece of business; anything, thank God, you can do in such a way that it shall be of service to God. But this means more; it means going out of the way; it means being aggressive; it means taking pains; it means denying ourselves; it means, if need be, to be offering sacrifices in the matter; abounding always in the work of the Lord. Well, why? For a thousand reasons; but He only gives one here, and that one is sufficient—"Knowing that your labor is not in vain in the Lord."

I would like to know what other kind of work there is regarding which you can have that assurance. How much money has been invested in hope and all lost! how much energy have men put into enterprises, and they fell to the ground, and there was nothing but mortification and humiliation; they are ashamed to talk of them. How many things have men entered into and given them time and energy and means; but nothing came of them! But it is not so here. This labor is

not in vain; and they who are counselled to engage in it are authorized to know that it shall not be in vain: "Knowing that your labor is not in vain in the Lord." What does that mean? It means what it says. It cannot be, it never will be, in vain. "What," you say, "will there always be results?" Why, yes, visible to the eye of Him to whom the work is done; visible to the eye of the employer, and that is enough for the employed. It shall not be in vain in Him, for He has seen it and the motive that inspires it and the results that He will bring about by it, and it shall not be in vain. Does that seem hard to any of you? Then let me give you a crude illustration that may make it a little clearer. There are two great armies in battle array, the one is in numbers much weaker than the other, and the general of the weaker host sees the difficulty; his stronger enemy has a powerful detachment there on his right, and he must provide against that. He summons a subordinate officer to his side; he says, "You shall take so many men"—a bare handful—"and you shall attack these troops to my right;" and the battle begins, and the subordinate obeys. Does this subordinate, with his handful, vanquish and drive from the field this crowd upon the right? Why, no. What does he do? He keeps them occupied so that the hosts marshalled face to face have it all to themselves, and it is not in the power of those troops on the right to take the flank or rear of the weaker army, and the weaker carries the day; and when the subordinate presents himself before the general-in-chief in the evening hour (his handful of men greatly reduced), is he reproached that he did not drive them off the field? No; but the general says: "Well done, well done, you did all that I expected; I did not mean, I did not suppose, that you could drive them from the field, but you kept them from standing in my way while I dealt with those directly in front of me; well done, good and faithful!" The subordinate did not know, perhaps, what was in his commander's mind; he knew what he was told to do, and he went and did it. And it is so here, my beloved, with the Captain of salvation. When He gives you work to do, go and do it; go and do it, "always abounding in the work of the Lord." It will not be in vain; there will be results seen by the eye of Him who gives you the order; and when the great and final review comes, and all stand before Him who administers the kingdom to the glory of the Father, He will say, "Well done, good and faithful; ye were faithful over few things; I will make you rulers over many things; enter into the joy of your Lord." That is the meaning of the word. May God help you to take it to your hearts, not as my word or as any man's word, but the word of Him who inspired His servant to write thus to the Corinthians.

HELPS IN PASTORAL WORK

A Ministry of Power.

By Horatius Bonar, D.D. (Presby'n).

Our power in drawing men to Christ springs chiefly from our personal joy in Him, and the nearness of our personal communion with Him. The countenance that reflects most of Christ, and shines most with His love and grace is most fitted to attract the gaze of a careless, giddy world, and win their restless souls from the fascinations of creature-love and creature-beauty.

A ministry of power must be the fruit of a holy, peaceful, loving itinerancy with the Lord. O how much depends on the holiness of our life, the consistency of our character, the heavenliness of our walk and conversation. Our life cannot be one of harmless obscurity. We must either repel or attract—save or ruin souls! How loud, then, the call; how strong the motive for spirituality of soul and circumspectness of life. How solemn the warning against worldly-mindedness and vanity, against levity and frivolity, against negligence, sloth, and formality.

Of all men a minister of Christ is especially called to walk with God Every thing depends on this; his own peace and joy, his own future reward at the coming of the Lord. This is the grand secret of ministerial success. One who walks with God reflects the light of His countenance upon a benighted world; and the closer he walks the more of this light does he reflect. One who walks with God carries in his very air and countenance a sweet serenity and holy joy that diffuse tranquillity around. One who walks with God receives and imparts life whithersoever he goes, as it is written, "Out of him shall flow rivers of living water." He is not merely the world's light, but the world's fountain; dispersing the water of life on every side, and making the barren wastes to blossom as the rose. His life is blessed, his example is blessed, his intercourse is blessed, his words are blessed, his ministry is blessed! Souls are saved, sinners are converted, and many are turned from their iniquity.

LIGHT FROM THE ORIENT ON BIBLE TEXTS

Lebanon—Its Ancient Tribes and their Influence.

By President J. L. Porter, D.D., LL.D., Queen's College, Belfast, Ireland.

Lebanon has been from time immemorial the home of warlike tribes, rude in speech and manners, impatient of external control, ever ready to defend their heritage and liberties with courage and determination. And Lebanon is worthy of the enthusiastic attachment of its inhabitants. It constitutes one of those impregnable strongholds which nature would seem to have reared up as sanctuaries of freedom. Within it, the people feel secure. They fear no invader amid the munitions of the rocks and the fastnesses of the everlasting hills. The grand scenery also enchains the affections. Every peak and glen and torrent forms a feature on which eye and heart are centred from childhood, and to which memory afterwards turns with yearning fondness as to home. The mountaineer is always a patriot, and nowhere is patriotism more strongly developed than in Lebanon.

And Lebanon has other attractions. It has a climate of unsurpassed salubrity. Along its base eternal summer smiles; and along its summit, ten thousand feet overhead, rests eternal snow. Between the two extremes flourish the vegetation, fruit and flowers of all climes. From the palm, banana, and orange groves of the maratime plain, olives and figs and apricots and pomegranates, in masses of variagated foliage, run away up the winding glens, filling them with fragrance and beauty. Vines of wondrous growth clothe the terraced hills, hang in festoons over rock and cliff, and often cover with grateful shade alike the rustic porch of the peasant and the stately veranda of the prince. Higher yet are the oak and pine and cypress and the lordly cedar, while all over the mountain slopes and glen banks corn grows luxuriously on terraces formed by the hand of industry and watered by "streams from Lebanon." Lebanon in fact is, and has been for ages, the garden of Western Asia. In contrast with the arid steppes of Arabia and the treeless plains of Syria, the snows and streams and forests and evergreen foliage of Lebanon were taken by the Hebrew poets as symbols of nature's richest gifts. They speak of "the trees of the Lord . . . the cedars of Lebanon, which He hath planted" (Ps. civ., 16); of the spouse it is said "The smell of thy garments is like the smell of Lebanon" (Cant. iv., 11); and with the enthusiasm of an Eastern poet, Jeremiah exclaims (xviii., 14), "Will a man leave the snow of Lebanon?"

The geographical position of the mountain range was favorable to the industry and prosperity as well as to the independence of the inhabitants. They had easy access on the one side to the crowded marts and seaports of Phœnicia, where they found a ready market for their abundant fruits; and on the other side, to the cultivated plains and pasture lands of Syria and Arabia, from whence they could draw their own supplies of corn and cattle, and carry on a profitable trade in them also with the cities of Tyre and Sidon. Then, besides, the great roads connecting Central Asia and Egypt, along which the commerce and armies of powerful nations went and came from time immemorial, passed close to the foot of the mountains —one through Cœle-Syria, on the eastern side; the other, branching off at Riblah,

through the entrance of Hamath and Phœnicia on the west. The mountaineers, secure themselves, were able at any time to sweep down with the rapidity and force of their own torrents, and oppose or control traffic.

Lebanon has its southern roots in the plain of Esdraelon, and rising gradually, runs northward for about one hundred and twenty miles, and then breaks down abruptly into a wide pass, which connects Phœnicia with the eastern plateau, and is called in Scripture "The entrance of Hamath" (Num. xxxiv., 8). The southern section of the range is divided from the main chain by the river Leontes, which, draining the plain of Cœle-Syria, cuts its way through a sublime ravine, and falls into the Mediterranean a few miles north of Tyre. South of the Leontes the ridge is broad and low, with fertile upland plains and long winding vales, all clothed with forests and groves of oak and terebinth and wild thorn and olives, constituting some of the richest and most picturesque scenery in Syria.

Here, in primeval times, dwelt warlike Canaanitish tribes, apparently in part branches of those Amorites who, as their name would seem to indicate (Amorite signifies "mountaineer"), occupied most of the hill country east and west of the Jordan; and in part Hivites, whose chief seat was in "Mount Lebanon, from Mount Ballhermon unto the entering in of Hamath" (Judges iii., 3). They were all close allies of the Phœnicians, kindred in race and language; and they seem to have exercised some kind of suzerainty over other neighboring tribes (Joshua xi.). This may be accounted for by their commanding position—having upland plains rich in grain, fruits, and pasture, and yet easily defended, and having winding glens affording ready access to Phœnicia and the very heart of Palestine. They held, in fact, the strategical key of the country. They were strong in horses and chariots; and their capital city, Hazor, was a noted fortress. Jabin, king of Hazor, with his numerous allies, proved one of the most formidable adversaries with whom Joshua had to contend in his conquest of Palestine. He was overthrown, however, and his allies dispersed; but the overthrow was only temporary. The power of Hazor rose again, and another Jabin, with his nine hundred chariots of iron, kept Israel in servitude for twenty years, and was only crushed at length by a miracle, when Barak and Deborah acted under divine command (Judges lv.).

This southern section of Lebanon was allotted to the tribes of Naphtali and Asher, the position of the former being on the highlands of Kadesh, and that of the latter on the fertile vales and olive-clad slopes adjoining the plains of Esdraelon and Phœnicia, where the people realized their predicted blessings: "Out of Asher his bread shall be fat, and he shall yield royal dainties . . . let Asher dip his foot in oil" (Gen. xlix., 20; Deut. xxxiii., 24). The position of the two tribes brought them into close and constant contact with the commercial Phœnicians; and still more so with the wild mountaineers, who, though often driven back were never expelled. Their rude speech, lawless habits, and idolatrous practices gradually corrupted the Israelites. This is fully stated by the sacred historians. Thus in Judges iii., 5–7, we read: "And the children of Israel dwelt among the Canaanites . . . and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods . . . and forgat the Lord God, and served Baalim and Ashteroth." It was for this gross idolatry they were allowed to fall under the iron rule of Jabin (Judges iv., 2). And even that severe lesson effected no permanent reform; for centuries later, we are told, "they set up for themselves images and statues of Ashteroth on every high hill, and under every green tree; and there they burned incense on all high places, like the nations whom the Lord carried away before them" (II. Kings xvii., 10, 11). The Danites, too, on capturing and colonizing the adjoining city of Laish, which had hitherto been a Phœnician settlement, immediately became idolaters; and the city ever after remained the chief seat of idolatry in northern Palestine (Judges xviii.). Such were the corrupting influences of their neighbors on the northern tribes of Israel.

A circumstance occurred during the reign of Solomon which contributed still further to corrupt them. A number of villages on the heights of Naphtali were given to the king of Tyre in payment for the services of his workmen and artists at the building of the temple. They were situated in that fertile upland plain around Kadesh, which, from its shape, was called Galil—that is, "the circuit." The name Galil was soon applied to a more extensive region, inhabited partly by Jews and partly by Canaanites, and it was thence termed as nearly as the time of Israel, Galilee of the Gentiles (Isa. ix., 1; compare Matt. iv., 15).

BEAUTIFUL THOUGHTS

Secret prayer is the secret of prayer.—*C. H. Spurgeon.*

The recognition of sin is the beginning of salvation.—*Luther.*

A conscience void of offence before God and man is an inheritance for eternity.—*Daniel Webster.*

The heart that is soonest awake to the flowers is always the first to be touched by the thorns.—*Moore.*

I have learned more of experimental religion since my little boy died than in all my life before.—*Bushnell.*

Be loving and you will never want for love; be humble and you will never want for guiding.—*D. M. Mulock.*

Goodness, like the river Nile, overflows its banks to enrich the soil and to throw plenty into the country.—*Collier.*

To fill your life with the spirit of heaven here is the way to make sure of going to heaven hereafter.—*Thomas.*

A Christian's experience is like a rainbow, made up of drops of the grief of earth and beams of the bliss of heaven.—*Thomas.*

Nothing can be more indecent than to hear a dead preacher speaking to dead sinners the living truth of the living God.—*Baxter.*

As a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of God.—*Jacobi.*

We are often so much concerned about the appearance of happiness as never to cast one thought toward the reality of it.—*Rev. T. Adams.*

Some of God's promises are, like the fire-fly or the glow-worm, unnoticed in the sunshine, but in the darkness they glow with living light.

The more a diamond is cut the brighter it sparkles, and in what seems hard dealing God has no end in view but to perfect His people's graces.—*Dr. Guthrie.*

Man is not born to solve the problem of the universe, but to find out what he has to do and to restrain himself within the limits of his comprehension.—*Goethe.*

The boy doing the Father's business at twelve did the Father's loftier business at thirty, because he did the Father's lowlier business at twelve.—*Dr. Wayland Hoyt.*

As in the sun's eclipse we can behold the great stars shining in the heavens, so in this life eclipse have these men beheld the lights of the great eternity burning solemnly and forever.—*Longfellow.*

Heaven is the day of which grace is the dawn; the rich, ripe fruit of which grace is the lovely flower; the inner shrine of that most glorious temple to which grace forms the approach and outer court.—*Dr. Guthrie.*

No smile is like the smile of death
When all good musings past,
Rise wafted with the parting breath,
The sweetest thought the last.
—*Keble.*

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.—*F. W. Faber.*

Whatever be the frame of our minds, and whatever service we render unto God, we are invariably to fix our thoughts on the atonement of Christ as the only means whereby our persons or our services can find acceptance with God.—*Bush.*

The gentle progression and growth of herbs flowers, trees, gentle and yet irrepressible, which no force can stay, no violence restrain, is like love that wins its way and cannot be withstood by any human power, because itself is divine power.—*Longfellow.*

"The life of Christianity," said Luther, "consists in possessive pronouns." It is one thing to say, "Christ is a Saviour;" it is quite another to say, "He is *my* Saviour and *my* Lord." The devil can say the first; the true Christian alone can say the second.—*J. C. Ryle.*

We are to keep the heart pure, by keeping it in fellowship with Christ; to keep the tongue pure, by using it only for Christ; to keep the life pure, by living in all things for Christ. In thought, word, feeling, action, we should aim at that purity which may make us like Christ.—*J. Smith.*

And when it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for our Master's eye, were it not for the softening shadow of the Cross.—*Edward Garrett.*

43. Onward.—PHIL. iii., 12-14.

You know what the general said when one of his officers rode up and cried: "Sir, we have taken a standard." "Take another," cried he. Another officer salutes him, and exclaims, "Sir, we have taken two guns." "Take two more," was the sole reply. This way lies the reward of holy service: you have done much; you shall do more.—*Spurgeon.*

44. Righteous Courage.—PROV. xxviii., 1.

I have been told that when visiting Baalbec once with Dr. Porter, a crowd of desperadoes gathered round them bent on mischief. The travellers were unarmed, and at the moment alone, and the Arabs drew their knives and advanced. Dr. Robson rushed at the foremost, seized him by the shoulders, looked at him with his eye of fire, and asked him how he dared lift up a weapon against a defenceless stranger. The knife dropped from the robber's hand, and he and his comrades slunk away.—*W. T. Stevenson, D.D.*

45. Boldness in the Preacher.—ACTS iv., 13.

The great Coligny, once seeing his soldiers wavering during an attack on the Spanish foe—entrenched behind solid bastions—rushed toward the standard, took it out of the hands of his own standard-bearer, then hurried forward at great risk and hurled it into the counterscarp, feeling sure that his men would never leave their banner to be disgraced and dishonored by the foe. He was not deceived. The men rallied and pressed on to victory.—*Rev. T. Hastings.*

46. The Illuminated Valley.—Ps. xxiii., 4.

When we returned from Italy some years ago, the Mont Cenis Tunnel was newly opened, and we reckoned that it must be a dreary passage. We thought it must be very dark, and therefore we had better be provided with a candle. It would be damp and close, and therefore we reckoned upon closing every window, for fear we should breathe the impure air. So we speculated; but when we traversed that wonderful passage, the carriages were well lighted and much of the tunnel also, and we sat with open windows, finding it as easy to breathe as on the mountain's side. It was a joy rather than a peril to pass through the dreadful tunnel. So shall the voyager along the good old way find that death is not what he dreams. Jesus will light the darksome way, and the soul will need no candle of earth; fresh breezes from glory shall drive away the death-damps, and the music of angels shall make the heart forgetful of all pains.—*Rev. C. H. Spurgeon.*

47. Personal Testimony.—Ps. lxvi., 16.

I remember reading about the gold fields in Australia. Long before they were actually discovered geologists had broached certain speculations as to the probability of gold being found there. Yet nobody took a single step in the direction of the gold fields. One day, however, some simple men, shepherds in the bush, came down to Melbourne, and took out of their pockets some lumps of yellow-looking metal that they had picked up in the ranch yonder. What had they got? *Gold nuggets.* These men could not give any account of the strata of the country, but they had got the gold itself, and their simple witness, founded on personal experience, was worth far more than all the speculations of all the geologists that ever lived. Next week there was a stampede to the gold fields. So the question for us is not, Have we an intellectual apprehension of the truth? but, Have we got the nuggets? Our lives must be a constant testimony to the power of the Gospel we preach. I once asked a French pastor how they got on with their Roman Catholic neighbors? He said: "We have Roman Catholic priests who come to us and say, 'We should like to enter your religion.' I always reply to them: 'That is not the thing at all, dear brother; the thing is for our religion to enter you.'"—*Mackey.*

48. Desire to See Jesus.—JOHN xii., 21.

It was a hot Sunday afternoon; the children were assembling outside the school-door, some laughing and playing, others studiously learning the text, some crowding to see who should be the very first to enter the school. Amongst the crowd was one little girl crying as if her heart would break. She had been waiting at the door some time, and as every fresh teacher came looked up into their faces, and cried more piteously. Anxious to allay the little one's feelings I went to the child and inquired the cause of her distress. All that I could ascertain (between her sobs) was, "I want to see my teacher." Teacher after teacher came to inquire and to help, but nothing would pacify the little woman—all her cry was, "I want to see my teacher." At last the teacher came. At once the tears were banished, the face brightened. He went to the child, lifted her in his arms, kissed her, and allowed the little one to rest in his presence. Is this not a lesson for all the teachers? Are we satisfied without the presence of the great Teacher? Are we anxious, above all other things, to see our Teacher? If our cry be for the great Teacher, He will surely come to us and allay our fears, renew our strength, and let us rest in His presence.—*J. F.*

MONTHLY SURVEY

As the result of missionary labor in India in 1883, there were 308,643 conversions.

The consumption of wine in England, is now upward of 3,000,000 gallons less than it was in 1873.

The largest Congregational Church is claimed by Sweden. The edifice seats 5,000 and has a church membership of 1,100.

The London Sunday-school Union has issued a call for a season of prayer throughout the world, for Sunday-schools, on October 19th and 20th.

Five hundred years ago the Bible could not be bought for less than $177. Now it costs a dime, and if you have not the dime, you will be given a copy.

Mrs. R. L. Stuart, of New York, has donated a fund of $50,000 to issue tracts to refute the attacks of Robt. G. Ingersoll on the Christian religion.

The ordinary expenses of the Holy See may be put down at about 5,000,000 francs, and certain other expenses may bring the total up to nearly 7,000,000.

When the missionaries first began work in Komatsa, Japan, they were stoned. In the church at that place are 200 stones that were thrown at the missionaries.

There are spent in this country annually for missions, home and foreign, $5,500,000; for education, $81,000,000; for bread, $505,000,000; and for liquor, $900,000,000.

The journal of the Convention of the Protestant Episcopal Diocese of New Jersey presents the following statistics: Number of clergymen, 971; churches, missions and chapels, 116; ordinations, 8; candidates for holy orders, 10; baptisms, 1,151; confirmations, 728; communicants, 8,578; incomes, offerings and contributions, $210,806.

BOOK DEPARTMENT, Etc.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

THE ENGLISH ILLUSTRATED MAGAZINE, SEPTEMBER, 1884. Greece in 1884, *J. P. Mahaffy.*

LIPPINCOTT'S MAGAZINE, OCTOBER, 1884. A School Without Text-books, *S. H. M. Byers.* Industries of Modern Greece, *Eunice W. Felton.*

THE CHAUTAUQUAN, OCTOBER, 1884. Temperance Teachings of Science; or the Poison Problem, *Felix L. Oswald, M.D.* Geography of the Heavens, *Chancellor M. B. Goff.*

MAGAZINE OF AMERICAN HISTORY, OCTOBER, 1884. Curiosities of Invention, *Charles Barnard.* The Nation's First Rebellion, *H. G. Cutler.* Did the Romans Colonize America? II., *M. V. Moore.*

THE ATLANTIC MONTHLY, SEPTEMBER, 1884. Mediæval and Modern Punishment, *E. P. Evans.* OCTOBER, 1884: Relation of Fairies to Religion, *Elizabeth Robbins Pennell.* Southern Colleges and Schools, *Charles Foster Smith.*

THE CENTURY ILLUSTRATED MONTHLY MAGAZINE, OCTOBER, 1884. Lights and Shadows of Army Life, *George F. Williams.* Christianity and Wealth, *Washington Gladden.* The New Astronomy, II. The Sun's Surroundings, *S. P. Langley.* Congregational Singing, *Eugene Thayer.*

POPULAR SCIENCE MONTHLY, OCTOBER, 1884. The Recent Progress of Physical Science, *Professor Lord Ragleigh.* Man's Right over Animals, *Charles Richet.* The Chemistry of Cookery—Diet for the Gouty, *W. Mattieu Williams.* Wages, Capital and Rich Men. The Morality of Happiness, *Thomas Foster.* Curious Funeral Ceremonies.

FRANK LESLIE'S ILLUSTRATED SUNDAY MAGAZINE, OCTOBER, 1884. Young Men's Christian Associations, *Rev. Geo. T. Rider.* A Trip through South Holland. The Home Pulpit—Corn-Husking Time, *T. De Witt Talmage, D.D.* Children of all Nations—East Indies, No. X.

THE METHODIST QUARTERLY REVIEW, OCTOBER, 1884. The Higher Criticism of the Pentateuch (Second Article), *Rev. Milton S. Terry, S.T.D.*, Garret Biblical Institute, Ill. The Last Days of Wiclif (Second Article), *Prof. A. B. Hyde,* Alleghany College, Meadville, Pa. Teachings of the Twelve Apostles (Article Sixth), *Editor.*

CANADIAN METHODIST MAGAZINE, JULY, 1884. Holy Russia, I., Charles H. Spurgeon. *Rev. S. P. Rose,* I. AUGUST, 1884: Holy Russia, II., Charles H. Spurgeon, II., *Rev. S. P. Rose,* II. Life-Story of Bishop Simpson, *Rev. J. H. Potts.* Studies in the South, *The Editor.* SEPTEMBER, 1884. The Lord's Land, *Rev. Hugh Johnson, B.D.I.* Organic Union of Churches: How Far should it Go? *Principal Grant, D.D., F.R.S.C.*

SIMON PETER: his Life, Times and Friends. By Edwin Hodder. Cassell & Company, limited, London, Paris and New York.

The title-page of this book gives a sufficient index to its contents. Simon Peter, the disciple of the Lord, is clearly presented in seven chapters. These unfold him in his marked individuality, as sincere in his weakness and his strength and as moulded by the circumstances in which he was not himself a participant. The book would be a valuable addition to the library of the Sunday-school.

TOUCHSTONES; or, Christian Graces and Characters Tested. By the Rt. Rev. Ashton Oxenden, late Bishop of Montreal. Thomas Whittaker, 2 and 3 Bible House, New York. Price, 75 cents.

This book should be with the Christian in his hours of meditation and self-examination. It will aid him in ascertaining his true condition before God by tests based upon the Word of God. It is a good book for that purpose.

ALONE WITH GOD: Studies and Meditations of a Sick-room. By the Rev. Joseph Cross D.D., LL.D. Thomas Whittaker, 2 and 3 Bible House, New York. Price, $1.50.

The writer has given in this book a series of short chapters on *God*, *Christ* and the *Christian* which does credit to his own mind and heart, and the reading of which is well adapted to instruct, elevate and comfort not only the sick but those who need not a physician. We cordially commend this ripe fruit of an old, experienced and Christian clergyman.

TEACHINGS AND COUNSELS. Twenty Baccalaureate Sermons, with a Discourse on President Garfield. By Mark Hopkins, D.D., LL.D. Cloth, $1.50. Charles Scribner's Sons, New York.

These sermons are vary varied in their themes, display in their treatment the cultured Christian philosopher and divine, are replete with the most important doctrines and counsels, couched in chaste, beautiful language, and are well worthy to be cherished not only by the alumni of the college of which the author was for so many years the President, but by all who love "sound instruction."

THE MAN WONDERFUL IN THE HOUSE BEAUTIFUL. An Allegory Teaching the Principles of Physiology and Hygiene, and the Effects of Stimulants and Narcotics, for Home Reading and for Schools. By Chilion B. Allen, A.M., LL.B., M.D., and Mary A. Allen, A.B., M.D. New York: Fowler & Wells, 753 Broadway. Price $1.50.

This is a very ingeniously constructed allegory, replete with instruction on almost everything that pertains to the human body. The style is simple; each topic pertains to the individual reader and so linked together as to secure the attention and to hold it to the close. The book deserves a careful reading.

NOT OF MAN BUT OF GOD. By Rev. J. M. Manning, D.D. Lathrop & Company; Spinney & Perkins, 7 Bible House, New York. Price, $1.25.

The lovers of the Bible will find in this book substantial arguments to buttress their confidence in the Bible as inspired by God and an infallible guide of faith and practice for man. The nuts furnished by the writer have never been cracked by any sceptic yet.

THE LIGHT OF THE NATIONS. By Charles F. Deems, D.D., LL.D. Illustrated. Gay Brothers & Company, New York. Extra silk cloth, gold and silk, $2.75.

This splendid volume of 814 pages, including illustrations, is unique in the standpoint from which it is written. The author has examined the memoirs of the life of Jesus by the four evangelists, as if they were in all respects merely human, and this book is the well considered opinion of one who, lawyer-like, has analyzed the testimony of witnesses whose papers were placed before him for legal scrutiny. Nothing has been taken for granted. Every thing has been submitted to a searching ordeal according to the laws of evidence, logic and common sense. Three years have been spent on this work; every place and scene described has been personally visited and verified by the writer, and the claims of Jesus, set forth in this critical, scholarly way, are here presented to the reader. The decision is left to the reader's own judgment. The book candidly read, cannot fail to meet satisfactorily the doubts of the sceptic and to confirm the faith of the believer.

TEACHING AND TEACHERS; or, The Sunday-school Teacher's Teaching Work and other Work of the Sunday-school Teacher. By H. Clay Trumbull, D.D. Philadelphia: John D. Wattles.

This beautiful volume of about 400 pages contains the gathered wisdom of one who has read widely, taught extensively and written largely on the important subject herein treated. He has had ample experience at the superintendent's desk and in the teaching and the editorial chair; the matured result is here given for the benefit of his fellow-laborers in the Sabbath-school. We bespeak for his book the careful study which it merits.

THE NATIVE RELIGIONS OF MEXICO AND PERU. By Albert Revelle, D.D.; translated by Philip H. Wicksteed, M.A. [The Hebbert Lectures, 1884.] Cloth, $1.50. Charles Scribner's Sons, New York.

In a course of six lectures the learned professor traces the common bases of civilization and religion in Central America and Mexico, the deities and myths, sacrifices, sacerdotal institutions and eschatology of Mexico and similar institutions and beliefs in Peru. The work is done in a reverent spirit with great ability, and is a valuable contribution to our knowledge of the religions of the world.